

THE
JĀTAKA

TOGETHER WITH ITS COMMENTARY

BEING

TALES OF THE ANTERIOR BIRTHS

OF

GOTAMA BUDDHA.

FOR THE FIRST TIME EDITED IN THE ORIGINAL PALI

BY

V. FAUSBØLL.

VOL. VII.

(POSTSCRIPTUM AND INDEX.)

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INDEX TO THE JĀTAKA

AND ITS COMMENTARY,

CONTAINING

A COMPLETE INDEX OF PROPER NAMES AND TITLES, TOGETHER WITH
A LIST OF THE INTRODUCTORY GĀTHĀS AND AN INDEX
OF PARALLEL VERSES.

BY

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DR. PHIL.

Published for the Pali Text Society

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ON LENDING

TO
ALBRECHT WEBER

WHO FOR MORE THAN A GENERATION HAS BEEN

AN ILLUSTRIOUS LEADER

OF

THE STUDY OF INDIAN LANGUAGES AND LITERATURE

THIS VOLUME IS MOST RESPECTFULLY DEDICATED

BY

V. FAUSBØLL AND D. ANDERSEN.

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POSTSCRIPTUM.

Born in a country parsonage I, until my twelfth year, associated much with peasants, and listened with attentive interest to their legends and stories. Amongst these there were two especially which made a strong impression upon my childish mind:

One was the legend of the sunken church lying at the bottom of the lake where it might be seen deep down in the water when it was clear and calm, and whose bells might still be heard ringing in the stillness of the evening; the other was the story of the treasure-seeker who at sunset, in perfect silence, without uttering a word, sought to bring the long buried treasure up to the surface.

I also laboured and strove for years digging silently, until I could bring the treasure forth to the light of day. Here, we have it! But it has long lain hidden and may require a little furbishing in coming times, before it can shine in all its glory.

What induced me with eagerness to begin to work at the Jātaka Book was particularly three utterances I met with: The first I found in Spence Hardy's Manual of Buddhism, p. 1, viz. „The Singhalese will listen the night through to recitations from this work without any apparent weariness, and a great number of the Jātakas are familiar even to the women“. The second I read in Clough's Singhalese Dictionary under the word Jātaka-

pota where it says: „this book is so sacred amongst the Buddhists that they will offer to it and worship it“. And the third I noticed in the Ceylon Friend 1837 where it says: „The more I think of Buddha, the more I love him“. When we have read the Jātaka through no one will wonder at these sentiments.

In 1849 I had already commenced transcribing parts of the Jātaka, but I did not seriously take it up until I had finished my edition of the Dhammapada in 1855. The further I got into the book, the clearer I saw its importance, not only in a linguistic sense but also from a culture-historical point of view, and in order to awaken interest for it in the literary world I began publishing specimens of it in 1861. Professor Westergaard was not at first in favour of a complete edition, he would have preferred an analysis only. Perhaps he thought the undertaking beyond my abilities. Later on he altered his opinion and supported the work. It was however principally the encouragement I, from the very beginning, received from Professor A. Weber that kept up my courage. And when material failed me, it was especially the Rev. Subhūti's untiring perseverance in sending me a paper transcript in parts, and Colonel Duncan's splendid present of a complete Burmese copy of the Jātaka (at the instigation of Missionary C. H. Chard) that made it possible for me to finish my undertaking.

I now trust that the fact will not be overlooked, that I have had but little material to work from, also that when I began the study of Pāli, the language was nearly uncultivated. I therefore venture to hope for a mild criticism of this my work.

I. As is well known, a „Jātaka“ in the Jātaka Attha-vannanā consists of four parts, viz. (see Jāt. I ¹³⁶/₁₂) a) a Paccuppanna-vatthu, an incident from the time of the Gotama Buddha, that frames, as it were, and gives rise to Gotama Buddha telling an event of olden times, b) an Atīta-

vatthu which latter has originally been in verse, but afterwards been retold by G. B. partly in prose and partly in verse, with moral teaching in view, c) (J. I $\frac{411}{1}$) a Veyyākaraṇa or Commentary which elucidates both the tale and certain words in the metrical pieces, and ultimately d) a Samodhāna, a winding up of the story. The two last belong properly to the Paccuppannavatthu.

In the Paccuppannavatthu a number of books are quoted appertaining to the Tipiṭaka, it consequently belongs to the period following the Buddhistic canon's genesis, and is therefore doubtless an utterance of clerical tradition. The P. V. ends in J. 1—13 with „pākāṭam akāsi“, but in all the others with „atītam āhari“ (cfr. I. $\frac{154}{1}$). That the Nidānakathā is a part of the P. V., we must conclude, as it appears, from I $\frac{137}{16}$, and that the P. V. belongs to the Aṭṭhakathā (i. e. the Jātakatṭhakathā I $\frac{62}{20}$) may be seen from the postscript of J. 77 which runs as follows:

„Parinibbute pana Bhagavati usabbhā-rukkhādīni tīpi padāni Aṭṭhakatham āropetvā lābūnīti ādīni pañca (for pañca read ca) padāni ekaṃ gātham katvā Ekanipātapālīm āropesun ti“, i. e.

„When Bhagavat was dead the Council-holders put the three padas usabbhā-rukkhā etc. into the Aṭṭhakathā (see p. 336), and made lāpūni and the other padas into one gāthā and put it into the verses (Pāli) of the Ekanipāta.

So the Aṭṭhakathā and its translation into Pāli (Jātakassa Atthavaṇṇanā) begin with: Sā paṇāyāṃ Jātakassa Atthavaṇṇanā, see vol. I p. 2.

As a contrast to Aṭṭhakathā, Pāli is often mentioned by which is understood the verses both in the present Jātaka and in the Singhalese Aṭṭhakathā on which it is founded. Thus when it is said in J. I $\frac{488}{28}$: pāliyaṃ pana phalaṃ pāpetīti likhanti taṃ vyañjanaṃ Aṭṭhakathāya n' atthi, we must by this understand „in the verses (pāli) of the Aṭṭhakathā“, likewise in II $\frac{241}{17}$ $\frac{299}{4}$, VI $\frac{36}{26}$ $\frac{279}{30}$; sometimes Potthakā (IV $\frac{223}{22}$ V $\frac{95}{6}$) and Pālipotthakā (VI $\frac{543}{27}$) are used, as it seems, with the same meaning as Pāli.

In the *Atītavatthu* we have the oldest element of the *Jātaka*. The tale of the A. V. is founded on an ancient story, originally composed in verse, from which Gotama Buddha quotes sometimes single verses sometimes more. We have here an entire parallel to many of the Icelandic Saga-works which are also built up on the old lays of the Bards. That G. B. himself is not the author of these verses, is most clearly seen from the later *Jātakas*, the verses of which in many places say the same as has just been told in prose. It would indeed be ridiculous to suppose that G. B. should have exerted himself to express in poetry and even in old language what he had just said in prose. No, he only affirms what he has said in prose by quotations from the poem on which his tale is founded. In many instances he does not even convert the old song into prose, but lets the tale go on in the very words of the song, only now and then putting in some explanatory remarks, see f. ex. II $\frac{367}{2-10}$, III, 839, IV, 504, V, 514; VI $\frac{188}{9-29}$; 220, 28-221, 19: 485, 19-12; 513, 17-26; 548, 1-10; 557, 2-8 etc. Compare this with what I have said in my edition of the *Sutta-Nipāta* p. VII—VIII. It is also worth noticing certain recurring phrases which seem to point to our having here before us fragments of old popular epic poetry, f. ex. *kacci vo kusalam* VI $\frac{584}{11}$ $\frac{532}{14}$ cfr. *Mahābhārata* (Calcutta edition) XII, 13727; see further VI $\frac{23}{14}$ foll. $\frac{43}{13}$ $\frac{46}{22}$ $\frac{54}{27}$ $\frac{578}{5}$ $\frac{579}{29}$ $\frac{593}{3}$, V $\frac{258}{28}$ $\frac{323}{16}$ VI $\frac{23}{3}$.

That the *Atītavatthu* is the oldest part of the *Jātaka* may be clearly seen from the language of the Pāli Verses, as in these we find many peculiarities, especially old forms which do not occur in the prosaic Pāli, and some of which point to the north-west of India, they being found in the Vedas. A few of them are due to the metre. I shall make a note of the following:

1. A vowel may be made long, f. ex. *āraho* VI $\frac{164}{17}$ $\frac{180}{18}$, *anūḍake* VI $\frac{189}{11}$, *khaṇāsi* IV $\frac{46}{10}$, *seti* III $\frac{193}{1}$ $\frac{347}{15}$, *satām iva* III $\frac{357}{18}$, *ivā* III $\frac{530}{12}$, or short: *attanaṃ* III $\frac{442}{6}$, *pāsamha* IV $\frac{419}{21}$, *akataññuna dubbhinā* IV $\frac{41}{28}$, *vijanahi* VI $\frac{190}{4}$, *disva* III $\frac{296}{27}$ $\frac{460}{2}$, *pasavetva* VI $\frac{111}{15}$, and a half-vowel may be

- dissolved: *tvam* becomes *tuvaṃ* IV $\frac{48}{5}$, *datṭhu* = S. *dr̥ṣṭvā* V $\frac{249}{7}$ cfr. IV $\frac{192}{6}$; *e* becomes *y*: *ky-āhaṃ* = *ke ahaṃ* III $\frac{206}{21}$ and *o v* or *uv*: *sv-āyaṃ* = *so ayaṃ* V $\frac{340}{6}$, *kuvidha* = *ko idha* V $\frac{237}{23}$.
2. A consonant may be omitted: *jaggato* for *jagganto* III $\frac{450}{10}$, *dakkhisāma* for *-issāma* III $\frac{99}{7}$, *dukhaṃ* for *dukkhaṃ* II $\frac{223}{12}$, or inserted: *Añjanaṃvānaṃ* III $\frac{572}{5}$, *varamdhanena* VI $\frac{273}{4}$, also in the sandhi-combination, f. ex. *ya-d-esamāna* IV $\frac{347}{13}$, *sattiyā-m-api* IV $\frac{416}{26}$, .. *kiṇṇa-m-antare* for .. *kiṇṇā* III $\frac{529}{11}$, VI $\frac{248}{18}$, *na-y-ime* IV $\frac{252}{16}$, VI $\frac{63}{18}$, *pāṇa-r-iv'* *ettha rakkhita* for *pāṇā* III $\frac{530}{9}$, *jīva-r-eva* for *jīvo* III $\frac{464}{17}$, *jalanta-r-iva* for *jalantaṃ* V $\frac{322}{2}$ *yay-ime* VI $\frac{106}{26.33}$.
3. Anusvāra may be dropped: *mayha* for *mayhaṃ* V $\frac{23}{4.8}$, *corāna* for *corānaṃ* I $\frac{188}{9}$, together with the preceding *a*: *kākān'* *asmāka nātināṃ* I $\frac{186}{11}$, *yes'* *āyaṃ* IV $\frac{453}{17}$, *mayh'* *etaṃ* V $\frac{340}{7}$.
4. In the declension of words I mention: *kuṭṭhuṃ va* III $\frac{114}{6}$, *sūciṃ* III $\frac{284}{1}$ cfr. *Dhammapada* p. 287, *māyā* = *māyāya* VI $\frac{210}{24}$, *pitus sataṃ* III $\frac{484}{24}$, *mātuc ca* IV $\frac{451}{21}$, *bhattur atthe* II $\frac{398}{15}$, *Bārāṇassaṃ* for *Bārāṇasiyaṃ* II $\frac{435}{14}$ V $\frac{68}{28}$, *rukkhāse* III $\frac{399}{1}$, *dhanuggahāse* V $\frac{486}{20}$; *padasā*, *balasā*, *kāmasā* etc. III $\frac{407}{19}$, II $\frac{60}{9}$, VI $\frac{182}{14}$, are I suppose adverbial forms originating in the Sanskritic-*ças*. *Tvaṃmātārā* = *te mātārā* IV $\frac{48}{7}$.
5. In the conjugation: *ñāmi* = *jānāmi* VI $\frac{82}{28}$, *pūrenti* = *pūriyanti* V $\frac{450}{10}$, *saṃsaraṃ* for *saṃsaraṇtā* I $\frac{44}{252}$, *gantā* for *gantāro* V $\frac{270}{12}$, *bhātha* for *bhāyatha* I $\frac{26}{247}$, *hañchatī* IV $\frac{102}{9}$, *gañchisi*, V $\frac{183}{27}$, VI $\frac{62}{11}$, *āgañchuṃ* IV $\frac{451}{19}$, *jānitaye* IV $\frac{463}{9}$, *jagghitāye* III $\frac{226}{10}$, *pucchitāye* V $\frac{137}{6}$, *khāditāye* V $\frac{33}{7}$, *kātave* V $\frac{318}{17}$, *padātave* I $\frac{190}{8}$, *nidhetaye* III $\frac{17}{6}$, *gantave* IV $\frac{222}{1}$, *pamuttave* IV $\frac{337}{21}$, *padahitvāna* I $\frac{16}{2}$, *hātūna* IV $\frac{280}{17}$, *paribhuñjīyāna* V $\frac{505}{28}$, *anumodiyānaṃ* = *'anumoditvā* V $\frac{143}{15}$, *adhiyānaṃ* V $\frac{451}{9}$.
6. *Na-kāro upamāne*, *na* = *as*, like V $\frac{341}{19}$. A *as* affirmative particle: *ahāpita* = *hāpita* V $\frac{150}{15}$, *adūsema* = *dussit'* *amha*

VI $\frac{1+3}{2}$, cfr. S. B. E. X, S. N. XI: apucchasi; accasara
 — atisara IV $\frac{6}{12}$, vyavajanti V $\frac{8^2}{5}$.

That the Atītavatthu contains the oldest part of the book,
 is also clear when we look at the scenes of the tales.

In the Atītavatthu-tales the scene is laid:

428 times in Kāsiraṭṭha (Bārāṇasī)

25 — in Gandhāraṭṭha (Takkaśilā)

9 — in Kururaṭṭha (Kampilla, Indapattanagara, Uttara-
 pañcālanagara)

7 — in Magadharatṭha (Rājagaha)

3 — in Siviraṭṭha (Ariṭṭhapuranagara, Jetuttaranagara)

3 — in Kosalaratṭha (Sāvatthī, Sākala)

twice in Bharuraṭṭha

twice in Kālīngaraṭṭha (Dantapurānagara)

twice in Vamsaraṭṭha (Kosambī)

once in Sovīraṭṭha (Roruvanagara)

once in Mahimsakaraṭṭha (Sakulanagara)

once in Mallaraṭṭha (Kusāvātī)

once in Serivaraṭṭha

once in Tambapannidīpa

once in Avantiraṭṭha (Ujjenī)

once in Videharaṭṭha (Mithilā)

once in Uttarāpatha

once in Himavanta (Chaddantadaha)

once in Kampillaraṭṭha (Uttarapañcālanagara) cfr. Kururaṭṭha
 supra.

In the Paccuppannavatthu-tales the scene is laid:

428 times in the Kosala-

58 — in the Magadha-

4 — in the Sākiya-

3 — in the Vamsa-

twice in the Licchavi

twice in the Malla-

once in the Sumbha-

once in the Bhagga-

once in the Kāsi-
once in the Koliya-
once in the Videha-

In these two lists the following names are in common:

Kāsiratṭha	occurs as the scene of the tale in the P. V. once	in the A. V. 428 times
Magadha-	— —	in the P. V. 58 in the A. V. 7
Videha-	— —	in the P. V. once in the A. V. once
Malla-	— —	in the P. V. twice in the A. V. once
Kosala-	— —	in the P. V. 428 times in the A. V. 3 times
Vaṃsa-		in the P. V. 3 times in the A. V. twice

But the following are only to be found in the P. V.

Licchavī twice
Sākiya- 4 times
Sumbha- once
Bhagga- once
Koliya- once

and the following only in the A. V.:

Gandhāra- 25 times
Kuru- 9 times
Sivi- 3 times
Sovira- once
Mahimsaka- once
Seriva- once
Bharu- twice
Tambapaṇṇidīpa once
Kālīṅga- twice
Avanti- once
Uttarāpatha once
Himavanta once

That is to say: The tales of the *Atītavatthu* play mostly in the northern and western part of India, and the tales of the *Paccuppannavatthu* principally in the eastern India. In other words: the *Atītavatthu* is the oldest element of the *Jātaka*. This seems especially to be evident from the tales in which the *Takkasilā* is mentioned as a University-town to which young men resorted from *Bārāṇasī* and other easterly cities to study the three Vedas and acquire every sort of accomplishment under the guidance of a renowned master. (See the Index under *Takkasilā*).

The *Paccuppannavatthu* and the *Atītavatthu* together with the *Veyyākaraṇa* and the *Samodhāna* then make up the *Jātaka-Atṭhakathā* (I $\frac{6}{20}$) that was translated into Singhalese with the exception of the verses which were left in the original Pāli; and this Singhalese *Jātaka-Atṭhakathā* has later been re-translated into Pāli under the name of *Jātakassa Atthavaṇṇanā* or *Jātakass' Atthavaṇṇanā* (see I $\frac{1}{20}$ 2, VI $\frac{5}{24}$, V $\frac{4}{18}$) which is the *Jātaka* that now lies before us and begins at page 2 of the first volume.

That the prosaic part of the *Atītavatthu* belongs to the old *Jātaka* is quite clear from the fact that the verses would be thoroughly unintelligible without it.

It may be doubted whether the Introductory Verses at p. 1, although they are to be found both in C and B, originally belong to the *Jātakassa Atthavaṇṇanā*, as they do not appear in S which has quite a different Introduction (see vol. IV) and only agrees with C and B from the beginning of p. 2: *Sā panāyāṃ Jātakassa Atthavaṇṇanā*. If we suppose that they are part of the J. A. then the author of it has been called upon by three persons viz. *Atthadassin*, *Buddhamitta* and *Buddhadeva* to write it.

II. But who is the Author? To be sure, we are told by the writer of the *Gantha-Vaṃsa* (see *Journal of the P. T. Soc.* 1886 p. 59) that *Buddhaghosa* is the author, but on this you can scarcely rely. It is certain that *Buddhaghosa* has written *Visuddhimagga*, *Sumaṅgalavilāsinī*, *Papañcasūdanī*, *Sā-*

ratthappakāsinī, Manorathapūraṇī and Samantapāsādikā, for this clearly appears from the Introductory Verses to these commentaries, but that he, besides these voluminous works, should have written six others equally large whose author he is supposed to be, is very incredible, especially if he only stayed three years in Ceylon, and was not barely a translator, but an independent writer.

Further, it is not granted either, that the Buddhāmitta who is spoken of in the Introductory Verses of the Jātaka-Atthavaṇṇanā, is the same with the one that is mentioned in the Samantapāsādikā and the Papañcasūdanī, this one being more likely to be identical with the Buddhāmitta that, according to Vasilief's Bouddhisme p. 218 lived „vers la neuf-centième année après la mort de Bouddha“ and consequently was a contemporary of Buddhaghosa. This last mentioned Buddhāmitta, further, may be the same with the one who is mentioned as having, in the time of Kumāragupta. Samvat 126 erected a Statue of Buddha. (Cfr. Westergaard's Indiske Kejsershuse p. 108, and A. Cunningham's Archæol. Survey of India X p. 7).

III. That the original Pāli Aṭṭhakathā (see Index) = Jātaka-Aṭṭhakathā (I $\frac{62}{20}$) which was translated into Singhalese, already has existed as a Book at the time when the Saṅgītikāraṇas made the above-mentioned transposition (see supra p. III) seems evident.

IV. The now existing Jātakassa Atthavaṇṇanā presents itself partly as a recast of the Jātaka-Aṭṭhakathā, an earlier arrangement of the stuff being kept formally but having in reality been altered, while several, formerly independent, Jātakas have been incorporated in others. We find namely that 12 (110. 111. 112. 170. 192. 350. 364. 452. 471. 500. 508. 517.) from their original place have been transferred to 546 Mahā-Ummagga-, 2 (341. 464) to 536 Kuṇāla-, 1 (441) to 546 Vi-dhura-, and 1 (470) to 535 Sudhābhojana-; consequently, when we subtract these 16 from the current statement of 550, we only get 534, but formally there are 547 according to the older redaction. In this both C and B agree. It would be of interest to learn what position the Siamese Jātaka holds in regard to

C and B, if, on the whole, a complete copy nowadays exists in Siam.

V. The Buddhist Canon is mentioned in the *Jātaka* under three names: *Tīṇi Piṭakāni*, *Piṭakattaya* and *Tepiṭaka Buddhavacana* (see for these names the Index).

And if we can depend upon the statement in J. II $\frac{259}{15}$ of the following import:

„Tadā kira pañcasatā brāhmaṇā tiṇṇaṃ vedānaṃ pāragū sāsane pubbajitvā Tīṇi Piṭakāni uggaṇhitvā mānamadamattā hutvā ‘Sammāsambuddho pi Tīṇ’ eva Piṭakāni jānāti, mayam pi tāni jānāma, evaṃ sante kiṃ tassa amhehi nānākaraṇaṃ’ ti Buddhupatthānaṃ na gacchanti i. e.

„At that time five hundred Brāhmaṇas who where perfect in the three Vedas, and had embraced the doctrine (of the Buddha) and acquired the three Piṭakas, were seized with the madness of pride and said: „Sammāsambuddha, to be sure, knows the three Piṭakas, but we too know them, in what then consists the difference between him and us“, so thinking they do not go and serve Buddha,

then the Tipiṭaka must have existed at the time of Gotama Buddha, and G. B. would consequently, like his antagonist Devadatta (II $\frac{438}{18}$), have been Tipiṭaka-dhara, one who knows the three Piṭakas. Compare with this J. I $\frac{119}{17}$, II $\frac{248}{7}$: „āvuso Devadatta, Sammāsambuddho tuyhaṃ ācariyo, tvaṃ S-sambuddhaṃ nissāya Tīṇi Piṭakāni uggaṇhi“; and the beginning of the Commentary to Dhammapada vv. 19—20: Bahum pi ce ti. Imaṃ dhammadesanaṃ Satthā Jetavane viharanto dve saḥāyake ārabha kathesi. Sāvattvivāsino hi dve kulaputtā naṃ saḥāya (pahāya?) vihāraṃ gantvā Satthu dhammadesanaṃ sutvā kāme pahāya sāsane uraṃ datvā pabbajitā pañcavassāni ācariyaupajjhāyānaṃ santike vasitvā Satthāraṃ upasaṃkamitvā sāsane dhuraṃ pucchitvā vipassanādhuraṃ ca ganthadhuraṃ ca vitthārato sutvā eko tāva „ahaṃ bhante mahallakakāle pabbajito na sakkhissāmi ganthadhuraṃ pūretuṃ vipassanādhuraṃ pana pūressāmi“ yāva ārahattā vipassanaṃ kathāpetvā ghaṭento vāyamanto saha paṭisambhidāhi arahattaṃ pāpuṇi, itaro „ahaṃ

ganthadhuraṃ pūressāmīti“ anukkamena Tepiṭakaṃ Buddhavacanāṃ uḅgaṇhitvā gatagatatthāne dhammaṃ kathesi ... „kiṃ pana tumhehi tassa santike gaṇitaṃ, kiṃ Dīghanikāyādīsu aññataro nikāyo, Tīsu Piṭakesu ekaṃ piṭakan“ ti vatvā catuppadikam pi gāthaṃ na jānāti etc. Mark further Alwis' quotation from Vibhanga ātuvā in his Introd. to Kachchāyana's Grammar p. V: Sammāsambuddho pi tepiṭakan Buddhavachanan Tanti āropento Māgadhibhāsāyeva āropesi 'Buddha who rendered his (?) tepiṭaka words into Tanti (or tantra or doctrines) did so by means of the Māgadhi language'.

That the Tipiṭaka has existed before Gotama Buddha, even long before at the time of Koṇḍañña-Buddha, would also result from the Nidānakathā I $\frac{30}{10}$, where we are told that the king Vijitāvin mastered the three Piṭakas; likewise from I $\frac{41}{1}$ $\frac{43}{19}$ and IV $\frac{37}{7}$. So it will be understood how we already in the Atītavatthu (II $\frac{147}{2}$) occasionally meet with the formula: appamāṇo Buddho, appamāṇo Dhammo, appamāṇo Saṃgho, this Buddha being of course the Buddha of the time and not Gotama Buddha.

And perhaps in time we may find out that several of the anterior, so-called mythical, Buddhas have been real historical persons; one of them at least has proved to be so, since a stūpa was erected to him, and Asoka worshipped before it and restored it. (See Bühler in the Academy 1895, 27. April p. 360). On the whole, I think we must admit that such a complicated system as that of Gotama Buddha's is scarcely one man's work, but must indeed have had its fore-runners. And that a large old poetic literature in Pāli has existed before Gotama Buddha is proved by the many identical fragments of verses that recur in different Jātakas, in fact in all Pāli books, and seem to have been common property at the time; compare below Dr. Andersen's List of Parallel Verses.

VI. In the Jātaka to write is called likh. Lekha means a streak, a line, writing, and the Indians wrote on a paṇṇa or a paṭṭa. An epistle is called paṇṇa, and a letter akkhara. Examples: imaṃ gāthaṃ paṇṇe likhitvā II $\frac{174}{64}$, IV $\frac{55}{17}$; tena hi likhathā 'ti suvaṇṇapaṭṭe likhāpesi II $\frac{872}{22}$, IV $\frac{7}{20}$ $\frac{488}{16}$; jātihiṇ-

gulakena bhittiyā akkharāni likhitvā V $\frac{116}{9}$ $\frac{487}{24}$, IV $\frac{335}{20}$; paṇṇā-
kārena saddhiṃ paṇṇāni paṇiṇiṃsu V $\frac{438}{14}$; pāsāṇe lekhaṃ kha-
nanto V $\frac{148}{18}$ $\frac{116}{9}$ $\frac{487}{24}$.

Lipi that appears in the Inscriptions of Asoka, is not to be found in the Jātaka and is no doubt a loan from the Persians.

I cannot conclude this Postscriptum without especially thanking the Berlin Academy of Sciences for its repeated liberality in granting a sum towards the printing of this last volume of the Jātaka.

Finally I have to thank Mr. P. C. Madsen, the compositor, for the care and attention with which he for the space of twenty years has worked at this not very easy task.

Kopenhagen 20. February 1897.

V. Fausbøll.

PREFACE.

On beginning this Index to the Jātaka, four years ago, it was first my intention to give an index of both names and matter. But I have altered this plan since the appearance of the English translation published by Prof. Cowell. In this translation we have not only a short account of the contents of the tales, but a complete index has been held in prospect, when the work is finished. I have therefore particularly confined my work to proper names and Gāthās. In reality I think that indexes to proper names and verses in Pāli literature are at present of much greater consequence than a new Pāli Dictionary. Prof. E. Müller's Index of proper names published in J. P. T. S. is, it is true, of great importance, and I have myself derived much benefit from it, but it is clear that after a space of nine years it cannot longer be satisfactory. I therefore hope that the present index will be a considerable step forward. My plan has been to collect all places where the names occur. How far I have been fortunate in this respect, the use of the book will show. The names are arranged alphabetically according to the Pāli Alphabet, and the words of the text itself are everywhere, as far as possible, employed in the explanations; my own additions are marked (—). The index refers to the six volumes marked I—VI, and each place is indicated page and line. Only quotations from Nidānakathā are separately designated by the letter N. In accordance with the now published edition I have tried to introduce a further denotation as to whether the quotations are

from the Jātaka-text itself, from the frame story, or the commentary, whereas the quotations from the commentary are marked with (—) enclosing the number of line, whilst quotations from the principal text are marked with *. I admit that it would have been of interest to have had a special mark for all quotations from the verses, but the fear of making the whole too complicated has prevented me doing so. Beside the proper names are added all names of tales¹⁾ or portions of the work and titles of other Pāli works quoted. Amongst the number of references to passages in the Jātaka itself, many of course are incorrect, in such cases I have exerted myself to point out the one really meant. I will here merely give an example: Vol. IV 360,24 we have the following quotation „Aṭṭhanipāte Sucirajātake“. There is however no tale with this title in the whole Jātaka. The only way of finding out what is referred to is the word „asadisadānaṃ“, which shortly mentions the subject of the introductory tale. Thereby is found in Aṭṭhanipāta Ādittajātake, and attention is directed besides to Jāt. (499), where it is clear the same quotation appears again in the form of „Aṭṭhanipāte Sovirajātake“. Neither is there any Sovirajātake, but when one gets accustomed to the different ways in which the tales have come by their names in the last redaction of the text, it is easy to be seen that the name Sovirajātake must be the right reading, as Ādittajātake begins just with the words „atīte Soviraratthe“. Sucira must therefore be a misscript for Sovira. Vidūra-jāt. (Cod. B) is doubtless Vidhūra-jāt. or another name for Dhūmakārijāt. (413). Here is consequently a confounding of the Atītavatthu and the Paccuppannavatthu. On the other hand the Birman variation of Sovira IV 401 is Sivira (cfr. III 470 Siviratthe B), which also implies that Sucira is a perversion.

The importance of having the words of the Paccuppannavatthu, pointing out the subject of the tale, included in the index, may thus be seen; I have therefore unhesitatingly introduced them in alphabetical order with the proper names, for it is practical to

¹⁾ The numbers of the tales are always marked with (—).

have as much as possible in one list, and several of them are proper names.

The titles of the stories are in most cases formed in either of the following ways: 1) the Jātaka is called after the hero, generally Bodhisatta, but also sometimes after some other person taking part in the tale, 2) the title can be formed according to the first Gāthā, but in certain cases after the prose beginning. The same methods may be seen in the titles of the Jātakas that are preserved in the Bharhut-Inscriptions. For instance that Mahāummagga-jātaka is called Yavamajhakiyaṃ, agrees very well with our text, that VI 331,1 is as follows: „Mithilāyaṃ pācīnayavamajjhake Sirivaḍḍhako nāma seṭṭhi ahosi“. Ruru-jāt. is named after Bo. in the text, but on the Stūpa we find Miga-jāt. after the first Gāthā. Jāt. (62) is, as we know, likewise named on the Stūpa after the opening words in the first Gāthā: yaṃ brāhmaṇo etc. Nacca-jāt. is named after an important occurrence in the tale (the peacock's dance), but the Stūpa has Haṃsa-jāt. after Bo. At the beginning of Bhallāṭiya-jāt. (504) prose and verse are much the same: Bhallāṭiyo nāma ahosi rājā; the Stūpa here has Kinnara-jāt. This seems to infer that we cannot from the titles draw any direct conclusion as to the original form of the tales. I do not think it right to assert, that the Jātakas have originally only existed in metre. As these tales have been represented at an early period under the form of reliefs, they must have been widely circulated and well known, and have doubtless also been early narrated in prose. That great parts of the present redaction are selected from longer poems in narrative style, there is little reason to doubt, but at the time they were first related as Jātakas (i. e. stories of Buddha's earlier existences), they may very well have been somewhat in their present shape. For closer examination of such problems it is therefore of importance to have a list of all the verses that occur in more than one place. This I have striven to do in Index III, which not only contains an alphabetical list of the beginnings of those Gāthās that are to be found repeated in their entire length, but also several recurring parts

of Gāthās, as far as I can make out ¹⁾. Prof. Franke's opinion ²⁾ of the verses in the Jāt. seems to be confirmed here in several points. A good example of this is given in the verses in Jāt. (262) and (263) which we find in succession vol. IV 471 (cfr. V 451). Still I do not think that we can safely admit a poetical „Ur-Jātaka“, even if we allow that the prose in the Atitavattu on the whole shews evidence of editorship. I shall not however enter closer into the question here; what has been most important to me was that this index should follow as quickly as possible on the completion of the text, and I hope it may deserve some appreciation and a lenient criticism of its deficiencies that it is now, in less than a year's time, presented to the public. One result of the hasty preparation, for which I beg indulgence, is the rather long list of additions and corrections.

In reference to Index I I would further remark that, as it first of all is an index to the present edition, I have, from principle, not voluntarily corrected the text which is given by the editor; the corrections I have ventured to make are therefore few. I here mention a couple of examples of incorrect names. Vol. IV 343 speaks of two Theras Mantidatta and Dhannuggahatissa. These names can be shortened to Datta and Tissa, which may be seen from II 403, where the same tale occurs; but instead of Datta the Singhalese text has Utta. This last mentioned name is undoubtedly false, as B has the form Datta, and the signs for „u“ and „da“, in Singhalese might easily be mistaken. In accordance with this I have also understood „mitto“ and „datto“ IV 478,27 as proper names of undefined persons. I avail myself of the opportunity here offered, of correcting a mistake which unfortunately has crept into Chalmer's translation of Vol. I p. 230. The Pāli Text (Jāt. I 391,21) has the following: »Sāriputtatthero Nālagāmake jāto varake pari-

¹ I have prepared a complete index of all the verses, but have refrained from printing the whole of it, as it would be too voluminous; still I hope to be able, on another occasion, to prepare an index of the parallel verses in the Jātaka & the rest of Pāli literature.

² Anzeige von Gurupūjakaumudī, Bezz. Beitr. 1897 p. 291 ff.

nibbāyi“, which is rendered: „The Elder S., who was born in Nāla village, died at Varaka“. Here, a town of the name of Varaka figures, but it is a delusion. The mistake is brought about through an insignificant misprint: it ought to be „jāto-varake“, as in V 125.21 where the same passage occurs. The word is formed of jāta + ovaraka (birth-room, cfr. jāta-bhūmi), and the passage is to be translated thus: „S. died in Nālagāmaka in the same room, he was born in“.

Of deviating readings I have taken several, as far as they appeared to me to be of importance, particularly the more uncommon names. On the other hand I have left out the number of epithets Bodhisatta, Mahāsatta, Tathāgatha etc., as they seem to me unnecessary; still I have in the article Bodhisatta given an alphabetical list of all his names and existences. I have adopted a simpler method with the names Bārāṇasī and Brahmadatta, merely mentioning vol. & page. In solitary cases (f. ex. Vedā) I have only selected a few places and notified this by adding „etc.“.

The editor has in many instances in the text and notes added parallels from other works (especially Dhammapada). These quotations are, although not exhaustive, still of great importance, and I have considered it useful to give a list of them in Index IV.

In conclusion I wish to thank Prof. Fausbøll, my teacher and guide of many years standing, in grateful acknowledgement of the aid he has rendered me throughout the whole of my work. Our deceased countryman V. Trenckner also deserves to be mentioned here: his copy of the printed text and his transcript have, in not a few places, been of much use to me.

I must address a special acknowledgement to the Directors of the Carlsberg Fund, who munificently, have granted me pecuniary support, which has enabled me to devote so much of my beforehand fully occupied time to this work.

Kopenhagen, May 1897.

D. Andersen.

I

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 — V 446 (16) (= Jāt. 63 [Takkāriya-jāt. 5: Takka-jāt.]).

- VI 126 (15) (= Jāt. 31). 336 (15) (= I 424,12). 343 (32)
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Karaṇḍaka, assamapadam IV 95,1*.

Karaṇḍaka-jātaka (= Samugga-jāt. 436) V 455, (2).

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Kalaṇḍuka, dāso Bārāṇasissetṭhino I 458,17. 20. 22. 459*,1. 5.
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Kalaṇḍuka-jātaka (127) I 458—459.

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Kalāyamutṭhi-jātaka (176) II 74—76.

Kaḷārajanaka, putto Nimiraṇṇo VI 129,12*.

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Kalyāṇa, putto Vararojassa, rājā paṭhamakappe II 311,10*.
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Kalyāṇadhamma-jātaka (171) II 63—65.

Kalyāṇadhamma-vagga II 63—86.

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assamapadam V 132,22*, 133*,12. 26. — Kaviṭṭhaka-assamaṃ
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Kassapa, isi VI 99,29*.

Kassapa (Lomasa-Kassapa), purohitaputto (= Bodhisatto)

III 514,26*. 515,2*. 517*,21. 25. 518*,19. 23. 519,11* (cfr. Lomasa-Kassapa).

Kassapa, brāhmaṇo tāpaso, pitā Nāradassa (= Bodhisatto) IV 221,25*. 222 (1).

Kassapa, = Akittipaṇḍito (Bodhisatto) IV 240*,10. 23. 241*,1. 2. 10. 11. 22.

Kassapa, māṇavo (= Bodhisatto), Piyadassi-Buddhassa kāle N 38,30.

Kassapa, pitā Isisiṅgassa, mahāisi (= Bodhisatto) V 157,16*. 159,28*. — Kassapagotta 157 (19).

Kassapa, brāhmaṇo tāpaso, pitā Bodhisattassa III 38,4* (12).

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Kassapa, thero (= Mahākassapo) II 17,21. 381,24. — III 71,4. 72,29. 73,1. 90,11. 469,21. 514,16. 543,6. — IV 69,24. 314,19. 332,23. 491,3. — V 67,25. 151,28. 177,6. 192,6. 412,10. 511,21. — VI 95,9. 157,22. — Mahākassapa II 93,22. 282,21. — IV 180,17. 390,6.

Kassapa = Uruvelakassapa N 83,12. — VI 220,6. 10.

Kassapa = Kumārakassapa I 148,25.

Kassapa = Nārada-tāpasa VI 58,9*. (15).

Kassapa, see: Nārada Kassapa.

Kassapa, seḷ: Purāṇa-Kassapa.

Kassapa, Kassapagotta, = Guṇo ājīviko VI 222,24. 223 (10). 224,19. 225,19. 227,5. 25. 228,21. 229 (7). 22*. 233,6. 235,25 (26).

Kassapamandiya-jātaka (312) III 36—39.

Kāka-jātaka a) (140) I 484—486. — b) (146) I 497—499.

— c) (395) III 314—316 (= Jāt. (42) I 242—244). — Kākajāt.-Navanipāte I 241,28. — II 318,24 (= Kākātaj. (395) Chanipāte & Cakkavākajāt. (434) Navanipāte).

Kākātī, devī, aggamahesī Bārāṇasirañño (Bodhisattassa), Natakuverena pāpaṃ akāsi III 90,25*. 91*,3. 15. (19). — bhariyā Venateyyassa (cfr. Sussondijāt. Nr. 360) V 424,26.

Kākātī-jātaka (327) III 90—92. — V 428 (30). cfr. Jāt. 360.

Kākaneru (pabbato) VI 204,14*. 212,20*.

Kākola-niraya VI 247,1*.

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Kāṇamātā, upāsikā Sāvattthiyam I 477,7. 12. 24. 26. 31. 478,2. 480,9. — Kāṇā, tassā dhītā I 477,9. 11. 18. 21. 22. — Kāṇamātā-sikkhāpadam I 477,6.

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Kāmanīta-jātaka (228) II 212—216.

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Kāyavicchinda-jātaka (v. l. Kayanibbinda) (293) II 436—438.

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Kāraṇḍiya-jātaka (356) III 170—174.

Kāradīpa (= Abhidīpa), Nāgadīpa-samīpe IV 238,9—10*.

Kārāyana = Dīgha-Kārāyana IV 151,28—30.

Kāḷa, thero Kosalajanapade I 165,1. 2. 4. 166,2.

Kāḷa, nāgarājā N 70,18. 21. 72,13. — Mahā-Kāḷa N 72,10.

Kāḷa (nirayapālo) VI 248,3* (6). — Kāḷa-niraya VI 248 (7).

Kāḷa-pabbata (Himavante) VI 255,24. 264 (27). 265,15*.
303 (7. 9) (cfr. Kālāgiri).

Kāla, migo, putto Bodhisattassa (= Devadatto) I 143,13*.
144*,1. 14. 21. 145 (3). 11.

Kāla (Kāla), senāpati, see: Kālahatthi.

Kāḷaka, senāpati Yasapāṇi-rañño Bārāṇasiyaṃ (= Devadatto)
II 186,20*. 187,18*. 188,13*. 189*,2. 16. 23. 196,3*. 9.

Kāḷakañjakā asurā: I 389,19 (Kāḷakañjaka-asura-yoni). —
Kalakañjakā, pl. N 44,33.

Kāḷakaṇṇī (Kāḷakaṇṇī), mitto Anāthapiṇḍikassa I 364,5. 9. 12.
365,2. — mitto Bodhisattassa I 365,6—16*. 27. — Dhītā Virū-
pakkha-mahārājassa Cātummahārājika-devaloke III 257,20*.
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Kāḷakaṇṇī = alakkhī IV 378,12*.

Kāḷakaṇṇī-jātaka (83) I 364—365. — Kāḷakaṇṇī-vatthu I
441,10.

Kāḷacampā-nagara (Kāḷa-), Aṅgaratṭhe VI 31*,23. 30. 42,19*.
256,8*. 274 (5). 317 (1) (cfr. Campā).

Kāḷadevala, tāpaso, kulūpako Suddhodana-mahārājassa N
54,15. 67,23. 88,22. — VI 479,23.

Kāḷadevala, isi Avantiratṭhe Dakkhināpathe, jeṭṭhantevāsiko
Sārabhaṅgassa (Bodhisattassa) III 463*,16. 21. 464*,2. 8.
466,11*. 469,20. — V 133*,11. 24. = Asita Devala III 466,27
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Kāḷabāhu, makkato (= Devadatto) III 98*,3. 9. 99*,15. 20. 100,2.

Kāḷabāhu-jātaka (329) III 97—100.

Kāḷamattiya-aṭavī IV 82,15*. — Kāḷamattika- IV 88,15*.

Kāḷavallī-maṇḍapa, Tambapaṇṇidīpe IV 490,23.

kāla-vilokanaṃ Buddhassa N 48,24.

Kāḷavela, vibhāro (?) Sīhaladīpe VI 30,6.

Kāḷasilā, Isigili-passe V 125,23. 126,7.

Kāḷasutta, nirayo V 266,13*. 267,23*. 268,6*. 270 (28).
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Kālahatthi (Kāḷahatthi), senāpati manussamaṃsakhādaka-rañño Bārāṇasiyaṃ V 460,1*. 461*,4. 21. 462 (3). 11*. 464,4*. 465,1*. 466,4*. 468*,9. 14. 469 (11). 18*. 470,27*. 508*,23. 31. 509*,3. 12. 510 (3). 511,20. — Kāla (Kāḷa) V 461,25. 462,1 (3). 465,6*. 468,20*.

Kālāgiri (Himavante) VI 302,28. 304,20* (29). 309,27*. 326,23* (cfr. Kāḷa-pabbata).

Kālāgiri-khaṇḍa, (Vidhurapaṇḍita-jātake) VI 314,23.

Kālāma, see: Ālāra Kālāma N 66,34.

Kālikarakkhiya, isi VI 99,28*.

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Kālīṅga-raṭṭha (Kālīṅga) II 367,16*. — 381,15*. — III 3,3* (26). 376,12*. 540,12*. 542 (6). — IV 230,6*. — V 144 (24). — VI 487,5*. 490 (17). 521*,8. 14. 522 (18). — Kālīṅga 574,3*. 581 (31). — Kālīṅgā III 6,25*. 381,16* (24). 541,18*. 542,5. — VI 521,21. 522 (18) (Kālīṅgā).

Kālīṅga-rāja, Dantapura-nagare Kālīṅgaratṭhe II 367,17*. 369,17* (22). 370,2. 6. 381,12*. — III 3*,3. 5. 20 (27). 4*,9. 17. 20. 5*,2. 3. 7. 12. 24. 6*,4. 9. 12. 15. 17. 18. 21. 22. 23. 8 (3). 6—7*. 13. — IV 230,6*. — V 135,20*. 137,4*. 149,31*. — Kālīṅga, rājā Kālīṅgaratṭhe putto Cullakālīṅgassa IV 231,23*. 232,23. 233,9*. 12. 24. 234,29. 235,8. 14*. 236,6. 17. — Kālīṅgakumāra = Cullakālīṅga IV 230,28*. 231*,7. 19.

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Kālīṅgabhāradvāja, purohito Kālīṅga-rañño (= Bodhisatto) IV 232,10*. 233,12. 234 (17). 25* (28). 235,14*. 236,18. — Kālīṅga-brāhmaṇo IV 235,19.

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Kālī, gaṇikā Bārāṇasiyaṃ IV 248*,20. 21. 249*,3. 17. — Kālīkā 249,25*.

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Kāvinda, dhammānusāsako Vedeha-rañño VI 330,5*. 343 (15).
 354,2*. 368,20*. 369,11*. 380,17*. 383,12*. 387,21. 24.
 388,1*. 441,19*. 478,17*.

Kāvīrapaṭṭana, Daṃḍaratṭhe IV 238,6*.

Kāsayo (Kāsiyā, cfr. Kāsiyo) = Kāsiratṭha-vāsino II 402,9*.

Kāsāva-jātaka (221) II 196—199.

Kāsāva-vagga II 196—221.

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Kāsi — **Kāsi-ratṭha** IV 113,3*. — V 51,15*.

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Kāsi-nigama (Kāsi-gāma) III 36,29*. 308,10*. 388,28*.
 467,6. — IV 22,14*.

Kāsi-pura, = Bārāṇasī V 54,23. 56,1. — VI 165 (30).

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113,3*. — Kāsi-rajja III 153,8*. — VI 198 (26). — Kāsi-Kosala III 32,2*.

Kāsi-rāja N 46,19. — III 39,13*. 43,2. 4. 12. — IV 94,18*. 96,27*. 99 (23). 104,18*. 462,3. 464,29. 30. 465,2. 22. 469,2*. 492,26*. — V 90,5*. 135,22*. 252,12*. 260,8*. 371,15. 377, (18). 14*. 19. 379,30*. 380,24. 381,8. 425 27). 427 (17). 457,8*. — VI 1,10*. 2,10*. 3,18*. 7,10*. 11,2*. 12,15*. 13,18*. 21,18*. 29,14*. 82*,3. 5. 87,10*. 88,25*. 89,28. 196*,19. 31. 198 (25). — Kāsisā rājā V 51,15*. — Kāsi-pati IV 99,9*. 100 (3). — V 113,6*. 114 (30). 131,6*. 373,16*. 375,23*. 376,3*. — Kāsi-vaddhano (-vaddhano) IV 462,3. 464,24. — VI 82,3*. 88,25*. — Kāsīnam ratṭha-vaddhano (-vaddhano) IV 94,14*. 225,23*. 227,21. — V 68,28. 264,23. 265,27. — Kāsīnam rājā VI 77,28*. 85,19*. — Kāsīrājadhītā VI 198 (26). Kāsiputto (Kāsīrājadhītāya putto = Bhūridatto) VI 175,7* (10). Kāsika, adj. Kāsika-vattham I 355,20. — Kāsikam (= Kāsika-vattham) VI 151,10* (20). 450,25*. — Kāsikāni vatthāni IV 352,15*. — Kāsika-sucivatta- (= Kāsīyāni sucīni vatthāni) VI 144*,23—27. 145 (9). 154*,1—5. — Kāsika-vilepanam I 355,30.

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Kāsīyo = Kāsīratṭhavāsino V 377,6 (11). — VI 165,21* (31) (Kāsīnam). — VI 462,17* (21). 464,25* (Kāsīsu).

Kimśukopama-jātaka (248) II 265—266.

Kimśukopama-suttanta II 265,3.

Kiki, rājā Kassapadasabalassa kāle VI 481*,4. 10.

Kimchanda-jātaka (511) V 1—11.

Kitavāsa, rājā Bārāṇasiyam II 194,22* (24). 195 (17).

Kinnarā devī, bhariyā Kaṇḍari-rañño Bārāṇasiyam V 437,29. 33. 438,20. 33. 439,7. 440,7. 12 (16. 17).

Kimpakka-jātaka (85) I 367—369.

Kimbila, thero I 140,6.

Kimbilā, nagaram (Kassapabuddhakāle) VI 121,18 (24).

kilesaniggaho I 501,3. — III 18,3. 208,6. 375,17. 397,6.
— IV 113,20.

Kilesamāra (cfr. Namuci) V 455 (11). — VI 46 (12).

Kisavaccha, isi, jeṭṭhantevāsiko Sārabhaṅgassa (Bodhisattassa), uyyāne Daṇḍakiraṇṇo Kumbhavatīnagaram nissāya
III 463,18*. 469,22. — V 133*,11. 27. 134*,5. 9. 135*,6. 25.
136*,13. 14. 143,19*. 151,30. — VI 99,29*. Vaccha Kisa:
V 150,24. 267,7*.

Kisāgotamī, therī N 60,27. 61,10. — III 543,5.

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Kukkuṭa-jātaka a) (383) III 265—67. — b) (448) IV 55—
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Kukkura-jātaka (22) I 175—178 (cfr. Kakkara-jāt.).

Kukkula-niraya V 114 (9). 143,21*. 144 (13).

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Kuṭikāra-sikkhāpadam II 282,16. — III 78,23. 351,23

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106,21. — IV 369,2.

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Kuṇāla, sakunaṇṇā (— Bodhisatto) V 416,29*. 417*,2. 4. 6. 8.
10. 12. 15. 19. 21. 22. 27. 419 (5). 421*,13. 14. 17. 19—22. 24. 25.
422*,6. 7. 9. 11. 16. 423 (4. 5. 7. 12). 24*. 33*. 424,8*. 15. 427
(15). 428 (31). 430 (7). 440,10. 443,32. 444,23. 447,29*. 33.
451 (7). 456,10.

Kuṇāla-kathā V 415,12.

Kuṇāla-jātaka (536) V 412—456. — I 208,11. 327,30 (cfr.
V 412—16). — III 91,4* (cfr. Jāt. 360). 132,20 (cfr. V 437—
440). — IV 144,3 (cfr. V 444—45). 207,23 (cfr. V 412—16).

Kuṇāla-daha, Himavantapadese V 412,14. 415,25. 419 (22. 24).

Kuṇāla-dhammadesanā V 415,11.

Kuṇḍakakucchisindhava-jātaka (254) II 286—291.

Kuṇḍakakumāra, brāhmaṇo (= Bodhisatto) III 39,15*.

Kuṇḍakapūva-jātaka (109) I 422—424.

Kuṇḍadhāna-vana, Kuṇḍiyanagaraṃ nissāya I 407,20.

Kuṇḍalinī, sālīkā-sakuṇa-dhītā V 111,1*. 116*,1. 3. 5 (8. 9).

120*,1. 3. 5. 15 (18). 125,16. — Kuṇḍalini-paṇho V 120,7*.

Kuṇḍalī (?) VI 478,19*.

Kuṇḍiya-nagara I 407,19.

Kuddāla-jātaka (70) I 311—315.

Kuddāla(ka)-paṇḍita, paṇṇika-putto (= Bodhisatto) N 46,5.

— I 312,23*. 314*,22. 27. 30. 315,9*. 14*. 25. — Kuddāla-samāgama IV 490,24. — VI 30,7.

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— Kassapa 148,25. — -assa mātā I 145,16.

Kumārāpabba, Vessantara-jātaka VI 555,32.

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29 (19). 134,1*.

Kumbhīra, yakkho VI 272 (27).

Kumbhīla-jātaka (224) II 206. — II 206 (14) = Vānarinda-jātaka (57).

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(cfr. III 410). — V 88,7.

Kuraṅgavī, dhītā Bārāṇasirañño V 424,28. 429 (19).

430 (2. 5. 7).

Kurayo, see: Kuruyo.

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Kurukhetta-vāsī rājā (Janasandho) VI 291,11.

Kuruṅgamiga-jātaka a) (21) I 173—174. — b) (206) II 152—155.

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Kurudhamma-jātaka (276) II 365—381.

Kuruyo (var. lect. Kurayo) = Kururatt̐ham II 214,9* (16. 18). — VI 278,16*. 279 (3). 322,27*. 323,11. 325,16*. — Kurūnam amacco VI 284,16*. — Kurunam (Kurūnam) kattu-set̐tho (Dhanañjayo) VI 306,22* (32). 309,8. 313,22*. 319,21*. 323,7. 23*. 29*. 325,2. — Kurūnam rat̐tham VI 284 (20). — Kurunam (Kurūnam) rājā (Dhanañjayo) IV 450,4*. — VI 260*,16. 22. 282,16*. — Kurūnam sabhā VI 272,33*. 273 (8). **Kururatt̐ha** II 214 (18). 366,23*. — III 400,18*. — IV 361,4*. 444,10*. — V 57,7* (24). 457,3*. 474,7*. 484,15*. — VI 255,17*. 273 (23). 322 (30). 329,11*.

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Kusa-kumāra, putto Okkākassa rañño (= Bodhisatto) V 282,1*. 284,24* = Kusarājā V 285*,27—28. 287,11*. 288*,3. 6. 290,23*. 291*,20. 22. 294*,24. 27. 30. 295,1*. 296 (17). 21*. 300 (6). 11*. 21*. 307,11*. 308,1—2*. 12 (13). 310,7* (25)

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Kusa-jātaka (531) V 278—312. — IV 27,26. 104,11. 304,28.
— VI 1,13*.

Kusa-rāja, see: Kusakumāra.

Kusarāja-kula V 305 (9).

Kusanāḷi-jātaka (121) I 441—443. — IV 77 (17).

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Kusamāli, samuddo IV 140,23*. — Nīlavaṇṇa-kusamāla IV
140,16*.

Kusāvatī, nagaraṃ Mallaratṭhe (= Kusinārā), rājadhānī Ma-
hāsudassanassa I 392,6*. — rājadhānī Okkākassa V 278,22*.
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— Kusāvatīrājakula V 305 (6).

Kusinārā, nagaraṃ I 391,23. — IV 148,11. 151,20.

Kuhaka-jātaka (89) I 375—377.

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72,7. 233,24. 268,23. — III 84,9. 115,11. 232,20. 267,15.
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Kekaya-ratṭha II 214 (19).

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Ākāsaṅgā, Uddhagaṅgā, Uparigaṅgā, Kosikigaṅgā, Bhā-
gīrathī, Mahāgaṅgā, Pāragaṅgā).

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Guttā, dhītā Kiki-rañño VI 481, 12*.

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Godhāvarī, nadī V 132*,3. 6. 25. 136*,4. 6. 10.

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IV 55,22. 89,16. 104,7. 130,19. 136,19. 143,5. 157,27. 180,6.
218,28. 282,13. 412,24. 437,1. 491,5. 499,24. — V 227,18.
277,5. 312,12. 332,24. 354,3. 382,6. 511,22. — VI 30,2.
129,16. 593,29.

Buddha-puttā I 105 (27). — V 224,9.

Buddha-balaṃ I 330,7. 469,22. — II 46,7. — IV 212,14. —
V 335,25.

Buddha-mātā, Māyā devī VI 481,3*.

Buddha-ratanaṃ IV 369,5.

Buddha-līlā I 119,23. 149,9. 152,10*. 155,25*. 314 (9). 330,2.
491,1. 13. — II 81,21*. — III 289,2*. 290,10*. 301,23*.

· 342,8*. 343,26*. 348,10. 394,28*. 396,29*. — IV 13,13*. 75,19*. — V 64,26*. 65,14*. 64,14*. 115,24*. 124,29*. 333,17. 335,10. 423,34*. 456,3*. 29. 501,23*. — VI 256,2*. 292,7*. 298,21*. 309,29*. 311,18*.

Buddha-vacanaṃ, see: Tepiṭaka.

Buddha-vāraṇo V 336,16

Buddha-vilāso III 292,10*.

Buddha-visayo IV 212,12. 266,24. 267,5. — V 58,9.

Buddha-veneyyo I 504,19.

Buddha-sarīraṃ I 106,25.

Buddha-sāvako II 23,7. 45,21. 141 (1). 191 (14). — III 354 (19). — V 125,25. 126,2. — VI 225,11*.

Buddha-pacceka-buddha-ariyasāvakā V 368 (24).

Buddha-pacceka-buddha-sāvakā II 82,14. — III 241 (21). 354 (19).

Buddha-pacceka-buddha-sāvaka-bodhisattānaṃ paveni III 367 (22).

Buddha-sāsanaṃ N 85,4. — I 126,29. 349,1. 367,25. 497,6. — II 142,4. 366,13. — IV 96,10. 185 (6). 220,3. 297,25.

Buddha-sirī III 384,7. — V 414,3.

Buddha-seyyā I 119,20.

Buddha-halāhalaṃ N 47,21. 23. 48,8. 12.

Buddhadeva, bhikkhu N 1,18.

Buddhamitta, (thero) N 1,16.

Buddhavaṃsa N 1,13. 2,29. 3,11. 28,13. 90,5.

Buddhavagga, Dhammapade N 79,31.

Buddhija, upatṭhāko Kakusandha-Buddhassa N 42,26.

Bodhi-pūjā IV 236,16. (cfr. Mahābodhi-pūjā.)

Bodhi-maṇḍa IV 228,28. 233*,5. 10. 235 (2). 12*. 236,6 (11). (cfr. Mahā-bodhi-maṇḍa.)

Bodhikumāra, udiccabrāhmaṇaputto Kāsiraṭṭhe, paribbājako (= Bodhisatto) V 227,26*. — IV 22,18*. — Bodhiparibbā-

jako V 229*, 23. 26. 230, 22*. 231. 8*. — N 46, 5. — Mahā-bodhi-paribbājako V 235*, 7. 15. 246, 12. (cfr. Cūḷabodhi-tāpasa).
 Bodhikumāra, putto Udenassa rañño III 157, 23. 24. 158, 4. 161, 27.

Bodhisatta [in the times of the former Buddhas] =

Ajito brāhmaṇo, Sobhita-Buddhassa kāle N 35, 16.

Atidevo brāhmaṇo, Revata-Buddhassa kāle N 35, 3.

Atulo nāgarājā, Sumana-Buddhassa kāle N 34, 17. — Vi-passi-Buddhassa kāle N 41, 12.

Arindamo rājā, Sikhi-Buddhassa kāle N 41, 25.

isi, Nārada-Buddhassa kāle N 37, 2.

Uttaro māṇavo, Sumedha-Buddhassa kāle N 37, 31.

Kassapo māṇavo, Piyadassi-Buddhassa kāle N 38, 30.

Khemo rājā, Kakusandha-Buddhassa kāle N 42, 21.

cakkavatti-rājā, Sujāta-Buddhassa kāle N 38, 12.

Jaṭilo Mahārattḥiyo, Padumuttara-Buddhassa kāle N 37, 16.

Jotipālo māṇavo, Kassapa-Buddhassa kāle N 43, 16.

Pabbato rājā, Koṇāgamana-Buddhassa kāle N 43, 3.

Maṅgalo tāpaso, Siddhattha-Buddhassa kāle N 40, 5.

yakkhasenāpati, Anomadassi-Buddhassa kāle N 35, 30.

Vijitāñṇi khattiyo, Phussa-Buddhassa kāle N 40, 31. —

cakkavatti, Koṇḍañña-Buddhassa kāle N 30, 6.

Sakko devarājā, Dhammadassi-Buddhassa kāle N 30, 23.

sīho, Paduma-Buddhassa kāle N 36, 15.

Sujāto khattiyo, Tissa-Buddhassa kāle N 40, 18.

Sudassano rājā, Vessabhu-Buddhassa kāle N 42, 7.

Sumedha-tāpaso, Dīpaṃkara-Buddhassa kāle N 15, 16.

Suruci brāhmaṇo, Maṅgala-Buddhassa kāle N 32, 2.

Susīmo mahiddhikatāpaso Atthadassi-Buddhassa kāle N 39, 11.

Bodhisatta, [in the Jātakas] =

Akitti brāhmaṇo (480).

akkhadhutto (91).

agghakārako (agghapāṇiko) Bārāṇasirañño (5).

Ajjuna-kumāro Paṇḍurājaputto (536) V 426,10—427,15
(= Kuṇālo sakunaṛājā).

aṭaviārakkhika-jetṭhako (265).

Atṭhiseno, brāhmaṇo Bārāṇasiyaṁ (403).

Anitthagandha-kumāro, putto Brahmaddattassa Bārāṇasi-
rañño (263). (507).

Aparaṇṇo, gijjho (381).

amacco Bārāṇasi-rañño (26). (27). (92). (107). (108). (226).

amacca-ratanaṁ (331). (345). (409). atthadhammānusāsako

(25). (158). (183). (184). (186). (195). (215). (223). (247).

(306). (336). (337). (396). (473). ovādadāyako (462, cfr. 8).

vinicchayāmacco (218). (332). (333). sabbakiccakārako

(320). sabbatthaka-amacco (176). — Senako, brāhmaṇa-kumāro

(401). (402). — Vidhūro, amacco Koravya-rañño (495).

Vidhurapaṇḍito, amacco Dhanañjayakorabbassa (545).

Ayoghara-kumāro, putto Brahmaddattassa Bārāṇasi-rañño
(510).

Ayyakākālako, go (29).

Arako, satthā, isi (169).

Arindamo, Bārāṇasi-rājā, putto Magadharañño (529).

Alīnacitta-kumāro, putto Bārāṇasi-rañño (rājā Bārāṇasi-
yaṁ) (156).

Alīnasattu-kumāro, putto Jayaddisa-rañño Uttarapañ-
cālanagare (513).

Asadisa-kumāro, putto Bārāṇasi-rañño (181).

assavāṇijo (254).

asso, ājāññasindhavo (24). bhojājāṇīyasindhavo (23). —

Vātaggasindhavo (266).

ācariyo, disāpāmokkho Bārāṇasiyaṁ (41). (64). (65). (119).

(123). (130). (150). (185). (200). (245). (287). (377). —

Takkasilāyaṁ (61). (71). (97). (252). (338). (353). (373).

— Rakkhito, brāhmaṇo, tāpaso (453).

ājīviko (94).

Ādāsamukha-kumāro, rājā Bārāṇasiyaṃ (257).

isi (66). gaṇasatthā (10). (43). (81). (117). (124). (161). (175). (180). (197). (203). (213). (271). tāpaso (76). (77). (87). (165). (166). (167). (173). (234). (244). (246). (253). (273). (281). (293). (301). (314). (319). (334). (348). (376). (380). (392). (414). (418). (426). ovādadāyako tāpaso (149). (312). kulūpaka-tāpaso (284). pañhavisajjanaka-tāpaso (17). brāhmaṇo, purohito Bārāṇasi-rañño (362). udiccabrāhmaṇo, pitā Isisiṅgassa (526). udiccabrāhmaṇo = Bārāṇasi-rājā (73). udiccabrāhmaṇo = Mahābrahmā (99). — Arako, satthā (169). — Kaṇhapandito, brāhmaṇakumāro (440). — Kappo, brāhmaṇakumāro (346). (405). — Kassapo, pitā Isisiṅgassa (523). Komāyaputto, brāhmaṇo (299). Takka-pandito (63). Tirītavacchakumāro tāpaso (259). Brahma-datto, Bārāṇasirājā tāpaso (519). Lomasakassapo, purohitaputto (= Kassapo) (433). Vacchanakha-paribbājako (235). Saṃkiccapaṇḍito, purohitaputto (330). Sarabhaṅga-satthā (= Jotipālo, purohitaputto) (423). (522).

udakakāko, Vīrako (204).

Udayabhaddo, Kāsirājā (= Sakko) (458).

Udayo, Bārāṇasirājā (421).

udiccabrāhmaṇo, isi, gaṇasatthā (10). (81). (117). (124). tāpaso (77). (87). (149). pitā Isisiṅgassa (526). Bārāṇasirājā (73). — Mahābrahmā (99). — disāpāmokkhācariyo Bārāṇasiyaṃ (119). — nibbuttaggi tāpaso (144). — Culla-dhanuggahapaṇḍito (80). — Bodhikumāro (Mahābodhi-paribbājako) (528).

Kaṭṭhavāhana-rājā Bārāṇasiyaṃ (7).

Kaṇha-paṇḍito, brāhmaṇakumāro, isi (440).

Kaṇhadīpāyano, tāpaso (444).

kapi (20). (208). (404). (407). (516). cfr. vānaro.

Kapilo, brāhmaṇo, purohito Cetiya-rañño (422).

kapoto, see: pārāpato.

Kappo, brāhmaṇa-kumāro (māṇavo, isi) (346). (405).

kappako Illisa-setṭhino (78).

kammāraputto (387).

kassako (56). (189).

kassaka-brāhmaṇo (389).

Kassapo, purohitaputto, isi (Lomasakasapo) (433). tāpaso, pitā Nārada (477) = (106). pitā Isisiṅgassa, mahāisi (523). = Akitti-brāhmaṇo (480).

kāko (140). — Supatto kākarājā (292).

Kāraṇḍiya-māṇavo (356).

Kāliṅgabhadvājō, purohito (479).

kinnaṇo, Cando (485).

kukkuṭo (383). (448).

kukkuro (22).

kuṭumbiko (39). (288). brāhmaṇo (354). kuṭumbika-putto, Sujāto (352). o-dārako (367). (368).

Kuṇālo, sakunaṇarājā (536).

Kuṇḍakumāro, brāhmaṇo, khantivāditāpaso (313).

Kuddālakapaṇḍito, paṇṇikakula-putto (70).

kumbhakāro (178). paribbājako (408).

kurūṅgamigo (21). (206).

Kusa-rājā, Kusakumāro putto Okkākassa (531).

Komāyaputto, brāhmaṇo, isi (299).

Khadiravaniyo, rukkhakoṭṭha-sakuno (210).

gandhabbo, Guttilakumāro (243).

Garuḷo (536) V 428,31 (= Kuṇālo sakunaṇarājā).

gahapati (199). pabbajitapuriso (201). Sakkadattiyarājā (194).

gijjho (164). (399). (427). Aparanno (381).

Guttila-kumāro, gandhabbo (243).

go, Ayyakākālako (29). Nandivasālo (28). Mahālohitto (30). (286). Sārambho balivaddo (88).

godho (138). (141). (325).

Ghata-kumāro, paṇḍito, putto Devagabbhāya (454).

Ghata-kumāro, Bārāṇasi-rājā (355).

cakkavāko (434). (451).

caṇḍālaputto (179). (309). (474). Cittapaṇḍito (498).

Mātaṅga-paṇḍito (497).

Cando, kinnaro (485).

Candakumāro, rājā Bārāṇasiyaṃ (542).

Campeyyo, nāgarājā (506).

Citta-paṇḍito, caṇḍālaputto (498).

Cullaka-setṭhi (4).

Culladhanuggaha-paṇḍito, udiccabrāhmaṇa-putto (80).

coro (279). (318).

Chaddanto, nāgarājā (514).

Chaḷaṅgakumāro (536) V 430 (13) = Kuṇālo sakunarājā.

Janako, rājā (52) = Mahājanako (539).

Janasandho, Bārāṇasi-rājā (468)

Jambuko, suko (521).

javanahaṃso (476).

Juṇha-kumāro, Bārāṇasi-rājā (456).

Jotipāla-kumāro, purohitaputto (= Sarabhaṅgasatthā) (423). (522).

Takka-paṇḍito, isi (63).

Takkāriya-paṇḍito, māṇavo (481).

tāpaso (cfr. isi, udiccabrāhmaṇo) (154). (162). (207). (251).

(285). (323). (328). (435). (490). (496). (511). dibba-

cakkhukatāpaso (436). — Kaṇhadipāyano (444). Kassapo

(477) = (106). Kuṇḍakumāro, khantivādītāpaso (313).

Mahākāṇcano (488). Mahādhanakumāro, setṭhiputto (425).

Hārīto (431). — dhammānusāsako amacco Bārāṇasirañño (337).

tittiro (37). (438).

Tirītavaccha-kumāro, tāpaso, isi (259).

tulāputto = Kuṇālo, sakunarājā (536) V 424.25. 428 (28).

· Temiya-kumāro, putto Kāsirañño (= Mūgapakkhapaṇḍito) (538).

daliddakula-putto (415). (421).

Dīghāvukumāro, putto Kosalarañño (371). (428).

Duyyodhano, Magadharājā (= Saṃkhapālo nāgarājā (524).

devatā, ākāsattha-devatā (147). kusanāli-devatā (121).

pabbatamatthaka-devatā (419). rukkha-devatā (18). (19).

(38). (74). (102). (105). (113). (139). (187). (205). (209).

(217). (272). (283). (294). (298). (361). (400). (437). (492).

eraṇḍarukkha-devatā (109) (295). gaṇḍatindukarukkha-

devatā (520). nimbarukkha-devatā (311). palāsarukkha-devatā

(307). phandanarukkha-devatā (475). simbalirukkha-devatā

(412). vanasaṇḍa-devatā (13). (227). samudda-devatā

(146). (190). (296).

devaputto (104). (297). (326). (369) (449). Dhammo (457).

devarājā (82). (439). Bhaddasāla-devarājā (465).

dhaññavāṇijo (249). (365).

dhataratṭhahaṃso (533). (534).

Dhanañjayo, Kururājā (276).

Dhammo, devaputto (457).

Dhammaddhajo, purohito Bārāṇasi-rañño (220).

Dhammapālo, putto Mahāpatāpassa Bārāṇasi-rañño (358).

Dhammapālo, brāhmaṇa-putto (447).

naṭaka-putto (212).

Nandiyo, migo (385). — vānaro (222).

Nandivisālo, go (28).

nāgo, see: hatthi.

nāgarājā (cfr. hatthi), Campeyyo (506). Mahādaddaro

(304). Saṃkhapālo (524). Bhūridatto, putto Dhataratṭha-

nāgarañño (543).

Nārado, Mahābrahmā (544).

Nigrodha-kumāro, seṭṭhiputto (445).

Nigrodha-migarājā (12).

Nimi, rājā Mithilanagare (541).

niyyāmakō, Suppārako (463).

nīlamanḍuko (239).

nesādaputto, Suvannasāmo paṇḍito (540).

Pañcālacaṇḍo (= Kuṇālo sakunaṛājā) (536). brāhmaṇa-kumāro V 430 (32); purohito V 440,10.

Pañcāvudha-kumāro, putto Bārāṇasi-rañño (55).

Paṇḍito, vāṇijo (98).

paṇḍita-kumārako, putto sattavassiko Vasitṭhakassa (446).

paṇḍita-puriso (46). (49). (89). (242). (268). (280).

paṇṇikakula-putto, Kuddālaka-paṇḍito (70).

Padumakumāro, putto Bārāṇasi-rañño (193). (472).

pārāpato (42). (274). (275). (277). (395). kapoto (375).

pāsāṇakotṭakamaṇikāro (137).

Pupphako, suvo (503).

purohito Bārāṇasirañño (34). (86). (120). (214). (216).

(241). (290). (330). (362). (487). Kapila-brāhmaṇo, purohito

Cetiyaṛañño (422). Kālīṅgabhāradvājo (479). Dhammad-

dhajo, purohito Bārāṇasirañño (220). Vidhūrapaṇḍito, puro-

hito Koravyaṛañño (413).

purohitaputto (163). (310). Kassapo = Lomasakassapo, isi

(433). Jotipālakumāro = Sarabhaṅgasatthā, isi (423). (522).

Samkiccapaṇḍito, isi (530). Susīmakumāro = Susīmarājā

(411). Hatthipālo (509).

Poṭṭhapādo, suko (145).

Bako, Bārāṇasirājā = Kuṇālo sakunaṛājā (536) V 444,1.

balivaddo, see: go.

Bodhikumāro, udiccabrāhmaṇa-putto = Mahābodhi-parib-
bājako (528). brāhmaṇaputto paribbājako (443).

Brahmadatto, Bārāṇasi-rājā (14). (67). (225). (248). (459).

isi (519). = Kuṇālo sakunaṛājā (536) V 444,23.

Brahmadattakumāro, putto Bārāṇasi-rañño, rājā Bārā-
ṇasiyaṃ (50). (151). (415). putto Magadha-rañño, rājā
Bārāṇasiyaṃ (378).

.brāhmaṇo (cfr. udiccabrāhmaṇo, ācariyo, isi, tāpaso, purohito, māṇavo) (174). (250). kassaka-brāhmaṇo (389). kuṭumbiko (354). — Akitti (480). Atṭhiseno (403). Saṁkho (442). antevāsiko Vedabbhabrāhmaṇassa (48). — brāhmaṇaputto (68). (155). (237). Kaṇhapandito (440). Dhammapālo (447). Bodhikumāro (443). Sambhavadakumāro (515). Sonakumāro (532). Somadatto (211).

Bhaddasāla-devarājā (465).

Bharato, rājā Roruvanagare (424).

Bhallāṭṭiyo, Bārāṇasi-rājā (504).

Bhūridatto, putto Dhataratṭha-nāgaraṇṇo (543).

bherivādako (59).

Bhojanasuddhika-rājā Bārāṇasiyaṁ (260).

Makhādevo, rājā Mithilāyaṁ (9).

Magha-kumāro, māṇavo (Sakko) (31).

maccho (75). (236). Mitacintī (114).

Mandhātā, rājā paṭhamakappe (258).

Mahākāṇcano, brāhmaṇaputto, isi (488).

Mahājanako, rājā Mithilāyaṁ (539) = Janako (52).

Mahātunḍilo, sūkaro (388).

Mahādaddaro, nāgarājā (304).

Mahādhanakumāro, putto Bārāṇasi-setṭhino, tāpaso

Mahānandiko (Nandiyō), vānaro (222).

Mahābodhi-paribbājako = Bodhikumāro udiccabrāhmaṇaputto (528).

Mahābrahmā (134). (135). udiccabrāhmaṇo, isi (99). Nārado* (544).

Mahālohito, go (30). (286).

Mahāsīlavo, rājā Bārāṇasiyaṁ = Sīlavakumāro (51).

Mahāsudassano, rājā Kusāvatiyaṁ (95).

Mahimsāsa-kumāro, putto Brahmadattassa Bārāṇasi-raṇṇo (6).

mahiso, silavamahisarājā (278).

Mahosadha-pañḍito, putto Sirivaḍḍhasettḥino (546).

māṇavo (cfr. brāhmaṇo) (305). (432). (467). (478). Kāraṇ-
ḍiyo (356). Takkāriya-pañḍito (481). Maghakumāro (= Sakko)
(31). Sutano, duggatagahapati-putto (398).

Mātāṅgapañḍito, caṇḍālaputto (497).

migo (11). (15). (16). (359). kuruṅgamigo (21). (206). ruru-
migo (482). sarabha-migo (483). — Nandiyo (385). Ni-
grodha-migarājā (12). Rohanto migarājā (501).

Mitacintī, maccho (114).

Mūgapakkha-pañḍito = Temiyakumāro, putto Kāsirañño
(538).

mūsika-rājā (128). (129).

moro (339). (491). suvaṇṇa-moro (159).

Yuvañjayo, putto Sabbadatta-rañño Rammanagare (460).

Rakkhita-kumāro, tāpaso, ācariyo (453).

rājā: Mandhātā, paṭhamakappe (258)

Kuru-rājā, Dhanañjayo (276).

Kusāvati-rājā, Kusakumāro (531), Mahāsudassano (95).

Gandhāra-rājā (Takkasilāyam) (229). (406). putto Bārāṇasi-
rañño (96). (132).

Bārāṇasi-rājā (62). (100). (191). (230). (233). (262). (269).
(282). (289). (302). (303). (327). (343). (347). (349). (351).
(420). udiccabrāhmaṇo (73).

— Arindamo (529).

— Ādāsamukho (257).

— Udayo (421).

— Udayabhaddo (Sakko) (458).

— Kaṭṭhavāhana-rājā (7).

— Ghatakumāro (355).

— Candakumāro (542).

— Janasandho (468).

— Juṇhakumāro (456).

— Bako = Kuṇalo sākuṇarājā (536) V 444.1.

- Brahmadatto (14). (67). (225). (248). (459). tāpaso (519). — Kuṇālo sakunārājā (536) V 444,23.
- Bramadattakumāro (50). (151). (378). (415).
- Bhallāṭṭiyo (504).
- Bhojanasuddhiko (260).
- Mahāsīlavo = Silavakumāro (51).
- Sakkadattiyarājā, gahapatiputto (194).
- Susīmakumāro, purohitaputto (411).
- Magadha-rājā, Duiyodhano = Saṁkhaṇḍa-nāgarājā (524).
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Mayhaka-jātaka (390) III 299—303.

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Malla, Malla-putta, see: Dabba, Pukkusa, Bandhula, Roja. (cfr. Cānura, Muṭṭhika).

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Mallaka-ratṭha, see: Mala-ratṭha.

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Mallikā, devī Pasenadi-Kosalarañño, dhītā mālakārajetṭha-kassa Sāvatthiyam I 335,23. — III 20,16. 19. 22,27. 44,13. 405,16. 406,16. 20. — IV 437,4. 12. 444,4. — V 88,6. 12. 98,18. 19.

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Mahā-ummaggassa vaṇṇanā VI 478,9*.

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Mahākañcana-kumāra, putto brāhmaṇamahāsālassa Bārāṇasiyam, tāpaso (= Bodhisatto) IV 305*, 8. 12. 26. 306, 7*.

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Mahākālīṅga, putto Kālīṅgassa, rājā Dantapura-nagare Kālīṅgaratṭhe IV 230, 7*. 231, 27*.

Mahākosala, pitā Kosala-rañño II 237, 17. 403, 14. 22. — IV 342, 26.

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Mahāgovinda, (brāhmaṇo = Bodhisatto) N 45, 14. 46, 5.

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Mahājanaka, putto Ariṭṭhajanakassa Videharañño, rājā Mithilāyam (= Bodhisatto) III 489 (24). — VI 33, 11*. 35, 9*. 40, 7*. 42, 22*. 53 (27). 54 (21). 56, 16*. 57 (7). 67, 27*. 68, 22. (cfr. Janaka).

Mahājanaka-jātaka (539) VI 30—68. — N 46, 13. — I 268, 9. — III 238, 27*. — IV 40, 4*.

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Mahātissa, thero Bhaggari-vāsī, Sihaladīpe VI 30,5.

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Mahādeva, thero Bhaggiri-vāsī Tambapaṇṇidīpe IV 490,22.

Mahādhana-kumāra, putto Bārāṇasi-setṭhino, tāpaso (= Bo-
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Mahādhammapāla, see: Dhammapāla.

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Mahāpanāda-jātaka (264) II 331—335. — IV 325,9*.

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Mahāpalobhana-jātaka (507) IV 468—473. (cfr. **Cullapalobhana-jāt.** (263)).

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Mahāpiṅgala-jātaka (240) II 239—242.

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48,17. 52,28. — VI 72,17*. 241,32*. — **Mahābrahma-bhariyā**

IV 378,19*. — **Nārada-Mahābrahmā** (**Bo.**) VI 242,4*. 255,11.

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IV 245,9. (cfr. **Brahman**, **Ghaṭikāra**, **Nārada**, **Vasiṇ**).

Mahāmaṅgala-jātaka (453) IV 72—79.

Mahāmaṅgala-sutta IV 72,18.

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Mahāmaliyadeva, thero Kāḷavela-vāsī, Sihaladīpe VI 30,7.
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Mahā-Mittavinda(ka)-jātaka, — Catudvāra-jātaka (439), I
363,9. — III 206,15.

Mahāmeru, see: Meru.

Mahāmora-jātaka (491) IV 332—342.

Mahārakkhita, tāpaso Himavante IV 444*,11. 21. 28. 445*,7.
10. — Rakkhito IV 454,2.

Mahārakkhita, thero Uparimaṇḍakamālavāsī, Sihaladīpe
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Mahāli, Licchavi andho, Vesāliyaṃ IV 148,26. 149,9.

Māhālohita, go (— Bodhisatto) I 196,27*. 198,5. — II 419*,11.
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Mahāvamsaka, thero Sihaladīpe VI 30,4.

Mahāvagga, (Saṃyutta-Nikāye) II 58,25.

Mahāvattani, M.-maggo I 429,10*. °-mahāmaggo I 429,14*.
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Mahāvana, Vesāliyaṃ upanissāya N 77,5. — I 420,17. 504,6.
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Mahāvanavaṇṇanā, Vessantara-jātaka VI 540,14.

Mahāvāṇijā-jātaka (493) IV 350—354.

Mahāvihāra, Tambapaṇḍīpe N 85,11. — °-vāsino N 1,21.

Mahāveḷu-rukkha, bodhi Sujāta-Buddhassa N 38,20.

Mahāvessantara-jātaka — Vessantara-jāt. (547) VI 481,26*.

Mahāvessantara-dhammadesanā VI 482,1*. — Vessantara-
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Mahāsaṃgharakkhita, thero, Uparimaṇḍalakamalaya-vāsī
Tambapaṇṇidīpe IV 490,22. (= Mahārakkhito VI 30,5).

Mahāsattassa pariyesana-khaṇḍa, Bhūridattajātaka VI 200,13.

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Mahāsammata, rājā paṭhamakappe I 132 (5). — II 311,8*.
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Mahāsammata-khattiyavaṃsa N 90,2.

Mahāsammata-paveṇī II 438,17.

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Mahāsāgara, rājā Uttaramadhurāyaṃ Uttarāpathe IV 79,21*.
80,6*.

Mahāsāra-jātaka (92) I 381—387. — II 23,28 (v. l. B. Ma-
hāsātaka-jāt.)

Mahāsineru, pabbato IV 462 (26). (cfr. Sineru).

Mahāsirisā-rukkha, bodhi Kakusandha-Buddhassa N 42,27.

Mahāsiva, see: Mahāsiva.

Mahāsīlava, rājā Bārāṇasiyaṃ (= Silavakumāro = Bodhi-
satto) I 262,8*.

Mahāsīlava-jātaka (51) I 261—268. — II 401,6*. — III 13,17*.

Mahāsiva, thero, Vāmanta-pabbhāra-vāsī Tambapaṇṇidīpe IV
490,23. = Mahāsivatthero Vāmatapabbhāra-vāsī VI 30,6.

Mahāsuka-jātaka (429) III 490—494.

Mahāsutasoma-jātaka (537) 456—511. — N 46,21.

Mahāsudassana, rājā Kusāvatiyaṃ (= Bodhisatto) N 45,13.

I 392*,3. 7. 393,8*. 14. (cfr. Sudassana).

Mahāsudassana-jātaka (95) I 391—393.

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Mahāsupina-jātaka (77) I 334—345.

māhasupinā soḷasa Kosalarañño I 334,28.

Mahāsubhaddā, aggamahesi hatthi-nāgarañño (Bodhisattassa)

Himavante V 37,10*. 39*,4. 19.

Mahāsubhaddā, seṭṭhidhītā N 93,1.

Mahāsoṇa, kūṭa-asso Bārāṇasirañño II 31*,1. 6. 16. (cfr. Soṇa).

- Mahāsoṇa-rukkha**, bodhi Nārada-Buddhassa N 37,8.
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Mahisa-jātaka (278) II 385—387.
Mahosadha, see: Mahā-osadha.
Māgaḍha, = Maddava-rājā Bārāṇasiyaṃ III 339*,4 (7). 26. 340,16*.
Māgadhā, saṃkhā VI 465,13 (14).
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Māthara, suvaṇṇapāṇito (v. l. B Mādhara) VI 418,13. 20. 423,6*. 424,12*. 425,24. — Maṭṭharo VI 418,18.
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 107,17. 20. 108,2. 5 (12). 26. 29. 109,7. 10 (19). 32. 110,1. 22.
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mātu-vilokanam Buddhassa N 49,25.

mātugāmo, eko Sāvatthiyam I 463,3.

Mātuposaka-jātaka (455) IV 90—95.

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Māra, (devaputto) N 63,17. 21. 23. 71,27. 31. 72,2. 19. 29. 73,25.
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Māra-bandhanaṃ I 400 (18).

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Māra-Brahma-Cakkavatti-sampatti N 48,19.

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Mālāgiri, pabbato (cfr. Mallagiri) VI 204,13* (25). 212,19*.

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Māliya, sunakho III 535,26*. 536 (1).

Māluta, vāto I 165,15* (21). — IV 222,23*. — VI 263,12*. — māluto VI 14,24*.

Māluta-jātaka (17) I 164 —166.

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Migapotaka-jātaka (372) III 213—215.

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Migālopa-jātaka (381) III 255—56.

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Mitacinti-jātaka (114) I 426—428.

Mitacintin, maccho (= Bodhisatto) I 427*,9. 11. 18. 27. 428,2 (4-5). 10.

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Mittavinda-jātaka a) (82) I 363. — I 413,26. — b) (104) I 413—414. — c) (369) III 206—208. — d) Mahā-Mittavinda(ka)-jātaka = Catudvāra-jātaka (439) IV 1—6. — I 363,9. — III 206,15. (cfr. Losaka-jātaka (41).)

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(10) muṭṭhikā: mallā.)

Muṇika, sūkaro I 197*,2. 15 (17. 19). 23. 25. 26. 198,3.

Muṇika-jātaka (30) I 196—198.

Muditā, dhītā Candakumārassa (Bodhisattassa) VI 134,26*.

Mudupāṇi-jātaka (262) II 323—327.

Mudulakkhaṇa-jātaka (66) I 302—306. — V 117 (26).

Mudulakkhaṇā, aggamahesī Bārāṇasi-rañño I 304*,11. 14. 19.
305*,6. 7. 9. 306,8* (10). 23.

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Mūgapakkha-jātaka (= Temiya-jātaka) (538) VI 1—30. —
N 46,25. — VI 30,10. 73,2*. — Mūgapakkha-samāgamo IV
490,24. — VI 30,7.

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(= Bodhisatto) VI 30,2.

Mūlapariyāya-jātaka (245) II 259—262.

Mūlapariyāya-suttanta II 259,14. 21. 28.

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Mūsika-jātaka (373) III 215—219.

Mūsikā, dāsī III 217*,3. 8. 11 (14. 15). 25. 218 (3).

Mūsila (v. l. Musīla, Musila), jeṭṭhagandhabbo Ujjeniyam (= De-
vadatto) II 248,28*. 249*,2. 6. 11. 23. 250*,2. 26. 251*,9. 15.
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III 463,13*. 464,7*. 469,21. jetṭhantevāsī Sarabhaṅgassa

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Meru, Mahāsinerupabbato IV 462,22*. — Mahāmeru N 25,22.

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Moggallāna, paribbājako Rājagahe, therō N 85,15. 18. — I

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412,11. — VI 68,20. 157,22. 219,26. 255,7. 329,16. — Kolito

V 151,30 (cfr. III 469,22). — (cfr. Kolita).

Mahā-Moggallāna N 85,21. — I 161,12. 346,34. 349,5. 391,22.

408,8. — II 9,16. 93,22. 393,7. 447,5. — III 33,9. 22. 191,11.

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391,21).

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120,1*¹).

Y.

Yaññadatta, brāhmaṇo, pitā Koṇāgamana-Buddhassa N 43,8.
Yaññadatta-kumāra, putto Maṇḍavya-tāpasassa IV 30,25*.

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Yamunā, nadī II 151,21*. — VI 158*,13. 14. 161,29*. 162,5*.
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Yudhiṭṭhila, Yudhiṭṭhilagotto Dhanañjayarājā III 400,18*. 401,7. — V 59,22* (26). 61,2*. 26. 65,17*. 66,10* (23). (cfr. Dhanañjaya). = Yudhiṭṭhilagotto Koravyarājā IV 361*,4. 15 (cfr. Dhanañjaya).

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- Rājata-pabbata, Himavante N 50,16. 19. — II 6,10*. 7*.9. 18
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Rājovāda-jātaka a) (151) II 1—5. — b) (334) III 110—112.
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Rādha, suko, kaṇiṭṭho Bodhisattassa I 495,28*. 496*,4. 11. 19.
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— III 97,24*. 98*,15. 21. 99*,5. 12. 100,2.

Rādha-jātaka a) (145) I 495—496. — b) (198) II 132—134.
(cfr. Kālabāhu-jātaka (329).)

Rāma, paṇḍito, jetṭhaputto Dasarātha-mahārāṇṇo Bārāṇasiyaṃ
(= Bodhisatto) IV 124,9*. 125*,8. 11. 18. 23. 25. 28. 126*,18.
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Rāma, (mātiposako Bārāṇasivāsī) V 29,2* (17. 26).

Rāma-putta, see: Uddaka.

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Rāhu, (asurindo) I 183,25. 274,27*. — III 364*,19. 21. 24. 365*,17.
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253 (30). 453,6. 482,5*. — VI 426,8*. 443,5. 7. 551,21*.

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383,26. — IV 37,1. 297,17. — V 192,6. 261,29. — VI 68,21.
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Rukkhadhamma-jātaka (74) I 327—329. — V 414,23.

Ruci, see: **Suruci**.

Rucira-jātaka (275) II 365.

Rujā, dhītā Aṅgati-rañño Mithilāyaṃ VI 220,29*. 230,25. 31. 231 (9). 35. 232,4. 26. 31. 233,8. 18 (24). 239 (35). 241,11. 25*. 248,28. 255,9.

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Ruhaka, purohito Bārāṇasi-rañño II 113,22*. 114,22* (24). 115,1*. 10.

Ruhaka-jātaka (191) II 113—115.

Ruhaka-vagga II 113—138.

Reṇu, rājā Uttarapañcālanagare Kururatṭhe IV 444,10*. 447,1* (20. 21).

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Revata, upatṭhāko Siddhattha-Buddhassa N 40,9.

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Roja, rājā paṭhamakappe, putto Mahāsammataṣṣa II 311,9*. — III 454,14*.

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Roruva, nirayo III 299,10. — VI 237,9. 238 (4). 239 (24). — Roruvā, dve nirayā V 266,13*. 271 (6. 11). (cfr. **Jāla-roruva**, **Dhūma-roruva**.)

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N 40,31.

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Videha-, cfr. Vedeha.

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365*,14. 17. (cfr. Vedeha, Vedeha-tāpasa). — VI 416 (18)
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Videha-ratṭha, Majjhimapadese I 137,25*. — II 39*,5. 17
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Vinataka, pabbato VI 125,14 (23. 25).

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Vinīlaka-jātaka (160) II 38—40.

Vindaka, assataro VI 135, 29*.

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Vipulā, mātā Revata-Buddhassa N 35, 8.

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Virukkha, see: Virūpakkha.

Virūpakkha, mahārājā Cātummahārājika-devaloke, pitā Kāla-kāṇṇiyā III 257, 20*. 258, 12*. 259, 11*. — VI 168*, 23—24 (Virukkha, read: Virūpakkha).

Virūpakkhā, Virūpakkha-nāgarājakulaṃ II 145, 19* (22).

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Visākhā, dhītā Dhanañjaya-seṭṭhino (cfr. Migāramātā) I 148, 4. 9. 10. — II 287, 1. — III 119, 1. 5. 520, 4. — IV 144, 8. 12. 188, 20. 228, 25. 229, 4. 315, 4. 11. 13. 17. 19. 21. 23. 26. 325, 11. 13. — V 11, 5. 8. 16. 19. — VI 481, 16*. — Visākhāya attha varā

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Vissakamma, devaputto N 7,5. 8,17. 60,2. 3. — I 314,29*.

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Vissāsabhojana-jātaka (93) I 387—389.

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 308,9. 312,13*. 313* (6). 8. 26. 314,1* (10). 13*. 24. 318,9*.
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- Sakkissariyaṃ IV 10,14*.
- Sakkaṭṭhānaṃ IV 242 (17).
- Sakka-dattiyo (adj.) VI 21,15*. — Sakka-dattiko rājā (= Bodhisatto) I 124,25*. 125,9 (Sakka-dattiya-rājā). — V 300 (6) (Sakkadattiya-kusaṭṭinasamānanāmo rājā = Kusarājā). — Sakka-dattiyaṃ Kaviṭṭhaka-assamaṃ III 463,7*. (cfr. Kaviṭṭha). — Sakkadattiyaṃ assamaṃ IV 489,20*. — VI 29,6*. 529 (7). 572,25*. — Sakkadattiya-bhāvo VI 21,8*. 73,7*.
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- Sakka-sampatti N 48,19. — IV 239 (25). — VI 169,3*.
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- Sakka-pabba, Vessantara-jātake VI 573,24.
- Sakkhara, nigamo Rājagahanagarassa avidūre I 345,20 346,17. 347,1.
- Sakya, (cfr. Sakka, Sākiyā). Sakya-kulāni (v. l. sekhakulāni) IV 144,19. — Sakya-dhītā IV 144,20. — Sakya-putto (Upa-nando) II 441,15. — III 332,5. — samaṇā Sakya-puttiyā II 15,13. 416,26. — IV 263,18. — Sakya-rājakulāni IV 158,9. — Sakya-rājadhītā (= Vāsabhakhattiyā IV 146,12. — Sakya-rājāno IV 146,26. — VI 479,6.

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263*,5. 23. 264,11*. 19. 26. 31. 265 (6. 13). 27. 277,6.

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Samkhadhamana-jātaka (60) I 284.

Samkhapāla, nāgarājā (= Bodhisatto) V 162*,11. 18. 22. 28.
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— Samkhapāladdhammadesanā V 174 (27).

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Samkhapāla-jātaka (524) V 161—171. — N 45,24 (= Cariyā-
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Samghabhedaka-jātaka III 211,11. (= Sandhibheda-jātaka (349) (?) cfr. Kosambi-jātaka (428).)

Samghāta, nirayo V 266,13*. 270 (29).

Samghānussati-kammaṭṭhāna I 97,14.

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Saccamkira-jātaka (73) I 322—327.

Saccatapāvi, seta-samaṇī V 424,24. 427 (23. 26. 29. 32).

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batā) VI 125,5 (8). 15. (cfr. *Sīdantara*.)

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- Sujā, asurakaññā, bhariyā Sakkassa III 227,28*. 491,18*. 494,2*. — V 139 (27). — VI 157 (4). — Sujātā III 494,10*.
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- Sujāta, kuṭimbiko Bārāṇasiyaṃ V 465,4* (8. 12. 15). 468,16* (30). 469 (14).
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- Sujātā, itthī gehe Bodhisattassa I 201*,3. 28. — bakasakuṇikā 204,31*. 205,2*. — dhītā kumbhakārassa Bārāṇasiyaṃ 205,23*. — dhītā Vepacittiyassa asurindassa 206*,2. 4. — aḍḍhatiyānaṃ nāṭakakoṭīnaṃ jeṭṭhikā devanagare 206,7*.
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- Sujātā, devī Brahmadattassa Bārāṇasi-rañño III 21,19*. 22,18*. 27.
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- Sujātā, Bārāṇasi-kuladhītā, bhariyā Bodhisattassa II 121,23*. 122*,2. 8. 11. 123*,7. 11. 124,11*. 125,11.
- Sujātā, bhariyā Sakkassa III 494,10*. (cfr. Sujā).
- Sujātā, mātā Padumuttara-Buddhassa N 37,20.
- Sutanā, migapotikā, kanitṭhabhaginī Bodhisattassa IV 413,13*. 417,1*. 419,29*. 421,16*.
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Sudatta, rājā, pitā Sumana-Buddhassa N 34,26.

Sudatta, rājā, pitā Sumedha-Buddhassa N 38,4.

Sudattā, aggasāvikā Tissa-Buddhassa N 40,25.

Sudattā, mātā Sumedha-Buddhassa N 38,5.

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Sudinna, rājā, pitā Piyadassi-Buddhassa N 39,3.

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Sudhaññavatī, nagaram Revata-Buddhassa N 35,7.

Sudhamma, nagaram Sobhita-Buddhassa N 35,19.

Sudhamma, rājā, pitā Sobhita-Buddhassa N 35,20.

Sudhammā, aggamahesī Reṇu-raṇṇo Uttarapañcālanagare IV
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Sudhammā, dhītā Kikissa raṇṇo (Kassapa-dasabalassa kāle)
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Sudhammā, mātā Sobhita-Buddhassa N 35,20.

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Subhaddā, aggasāvikā Revata-Buddhassa N 35,9.

Subhaddā, devī Mahāsudassanassa raṇṇo Kusāvatiyaṃ (Bo.)
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Subhaddā, dhītā Madda-raṇṇo, aggamahesī Bārāṇasi-raṇṇo
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Sumanā, aggasāvikā Anomadassi-Buddhassa N 36,6.

Sumanā, devī, bhariyā Sirivaḍḍhakassa, mātā Osadhakumārassa
(Bo.) VI 331*,1. 6.

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Sumedha, (= Brahmadatto = Bo.) III 245,17 (19. 20). (read: sumedham?).

Sumedhakathā, N 2,28. 28,6.

Sumedhā, janiyā Dipamkara-Buddhassa N 29,20.

Sumedhā, devī, dhītā Brahmadattassa Bārāṇasi-rañño, agga-mahesī Suruci³-mahārañño Mithilāyaṃ IV 316*,11. 19. 28. 317,16*. 318*,5. 8. 9. 319,14*. 325,13.

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Sura, vanacarako V 12,1*. 13,2*.

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Suriya-kumāra, putto Bārāṇasi-rañño, bhātā Candakumārassa (Bo.) VI 134,6* (9). 137*,8. 29. 144*,24—28. 145*,2—8 (10). 147,25*. 148*,11. 20 (22). 149*,3. 9. 154*,2—15. 157,22.

Suriya-kumāra, putto Brahmadattassa Bārāṇasi-rañño (ve-mātikabhātā Bodhisattassa) I 127,24*. 128*,7. 11. 18. 21. 133,11*. 18.

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II

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Kim aṇḍakā (306).

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Kim te vataṃ (447).

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Ko nu uddhitabhatto vā (273).

Ko nu kho bhagavā hetu (237).

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 Aticiraṃnivāseṇa piyo bhavati appiyo 13,37. — 18,136.
 Atithismiṃ yo nisinnasmiṃ 21,195. 197. 200. 202.
 Atītaṃ mānusaṃ kammaṃ 22,1523. 1528. 1531.
 Attano ce hi vādassa aparādhaṃ 18,141. 147. 151. 156.
 Attānam eva paṭhamam patirūpaṃ nivesaye II 441,21. — III 333,6.
 Atthi me pāṇiyaṃ sītaṃ ābhataṃ 22,394. (cfr. 15,152. — 20,137.
 --- 22,338. 2048. 2126. 2303.)
 Athāparo paṭinandittha suvo 15,150. (cfr. 20,135.)
 Athāyaṃ isinā satto antalikkhacaro 19,98 (cfr. 8,58).
 Ath' ettha vattati saddo tumulo 22,1711. 1712. 1713. — VI 504 (11).
 Ath' ettha saṇṇā santi 22,2101. 2102. 2103. 2108. 2109. 2110. 2111.
 (cfr. 22,2032.)
 Ath' ettha sāsapo bahuko 22,2083. 2113.
 Atha tvaṃ kena vaṇṇena 22,1636. 1673. 2127. 2304.
 Atho ārogaṃ yoggaṃ me 22,80. 2420. (cfr. 22,79. 2419).
 Atho ubho arogā 22,2362. (cfr. 20,130. 132. — 22,2041. 2043. 2119.
 2121. 2296. 2298. 2360. 2409.)
 Atho ḍaṃsā ca makasā ca 20,133. — 22,2044. 2122. 2299. 2363.
 (cfr. 20,131. — 22,2042. 2120. 2297. 2361. 2410.)
 Atho pi me amaccesu doso 15,129. — 21,61. 167. (cfr. 15,128.
 — 21,60. 166.)
 Atho me sādīsī bhariyā 15,131. — 21,63. 169. (cfr. 15,130. —
 21,62. 168.)
 Adāsī ujubhūtesu vipasannena 22,523. 532. 541. 548. (cfr. 14,114.
 — 22,515.)
 Aditṭhapubbaṃ disvāna macco 22,1380. 1404.
 Addhā tuvaṃ katte hitesī mayhaṃ 18,94. 96.
 Addhā pajānāmi aham pi etaṃ 13,145. (cfr. 22,1372.)
 Addhā Pādañjalī sabbe paññāya atirocati 2,192. — V 122 (12).

Addhā piyā mayha janinda esā 18,76. 82.

Addhā satam bhāsasi nāga dhammam 22,1397. 1421.

Addhā have sevitabbā sapaññā 6,115. — 15,219. 259. 260. — 17,189. 190. (cfr. 21,395.)

Addhā hi tāta satān' esa dhammo 14,53. (cfr. 16,76.)

Addhā hi dubbissasam etam āhu 15,234. 237.

Addhā hi me tam dukkharūpaṃ III 340 (25). — 22,2188.

Addhā hi saccam bhaṇasi 17,98. — 22,1238.

Addhā hi saccam vacanaṃ tav' etaṃ 14,162. — 15,45. 299.

Addhā hi no bhakkho ayaṃ manāpo 17,148. — 21,456. 468.

Addhā hi so socati rājasetṭho 22,1396. 1420.

Adhammo nirayaṃ neti, dhammo pāpeti suggaṭṭiṃ 15,345. — 19,81.

Adhicca laddhaṃ parināmajan te 17,167. — 22,1386. 1410.

Anariyarūpo puriso janinda 22,1463. 1517.

Analā mudusambhāsā duppūrā 3,35. — 15,289. — 21,345.

Anāgāriyupetassa vippamuttassa 7,107. (cfr. 5,111.)

Anāsavā vitarāgā santacittā samāhitā N 77. 79.

Anikkasāvo kāsavaṃ yo vatthaṃ 2,140. — 16,122.

Anekarūpaṃ ruciraṃ nānācitraṃ 22,558. 562.

Annaṃ ca pānaṃ ca pasannacitto 17,171. (cfr. 22,1389. 1413.)

Annena pānena upetarūpaṃ 22,1375. (cfr. 10,52.)

Annena pānena pasannacitto 15,50. (cfr. 17,171 etc.)

Api ataramānānaṃ phalāsā 1,7. — 22,30. 41. (cfr. 22,31. 42.)

Api ataramānānaṃ sammadattho 22,31. 42. (cfr. 1,7. — 22,30. 41.)

Api ce pattam ādāya anāgāro paribbaje 3,111. — 4,39. 40. — 9,64. 65.

Api ce maññatī poso 13,33. 58. 130.

Api jīvaṃ mahārāja purisaṃ 22,396. 397.

Apet' ayaṃ cakkhumā ekaṛājā 2,17^b. (cfr. 2,17.)

Apetā te brāhmaṇā 14,228. 232. 236. 240. 245. 249. 253. 257. 261. 265.

Appassa kammaṣṣa phalaṃ mamēdaṃ 8,41. — III 446,11.)

Appossukko nirāsamkī asoko akutobhaya 10,126. — 14,161.

Abaddhā tattha bajjhanti 1,116. — II 192 (28).

- Abbahi vata me sallam 5,11. 116. — 7,112. — 10,107. 151.
 Abbhakūṭasamā uccā 22,1110. 1114.
 Abbhuto vata lokasmiṃ uppajji 14,202. — 22,433.
 Abhave nandati tassa bhava 12,80. (cfr. 12,86.)
 Abhijjamāne vārismiṃ sayam 3,37. — 15,287.
 Amitte tassa bhajati mitte 12,78. (cfr. 12,84.)
 Ambā ca sālā tilakā ca jambuyo 15,253. — 18,20. (cfr. 22,1166.)
 Ammā ca tāta nikkhantā 22,2155. 2156
 Ayam assa asokavanikā 17,227. 228.
 Ayam assa pāsādo 17,223. 224. (cfr. 22,663.)
 Ayam assa pokkharanī sañchannā 17,237. 238. — 22,670.
 Ayam ekapadī eti 22,2037. 2114. 2205.
 Ayam ekapadī rāja 20,112. (cfr. 22,319.)
 Ayam dvedhāpatho bhadde 22,281. 289.
 Ayan nu macco kim akāsi sādhum 22,498. 519. 528. 544.
 Araññā gāmaṃ āgamma 4,185. — 9,80.
 Arahante sītibhūte sakkaccaṃ 22,514. 522. 531. 540. 547.
 Ariyassa ariyena sameti sakkhi 21,449. 450.
 Ariyavatt' asi vakkaṅga yo piṇḍam II 280 (22). — 21,106.
 Ariyāvakāso si anariyo cāsi 16,259. (cfr. 22,1348.)
 Ariyāvakāso si pasannanetto II 281 (1). — 17,140.
 Alam etehi ambehi 2,114. — 4,162. (cfr. V 122 (20).)
 Alamkatā suvasanā mālinī 4,172. — 22,1149.
 Alaso gihī kāmabhogī na sādhu 4,127 — 5,4. — 15,209. — VI
 375,28.
 Avasī tuvaṃ mayha tīhaṃ agāre 22,1330. (cfr. 1368.)
 Avyāpajjhaṃ kathaṃ assa 22,1243. (cfr. 22,1250)
 Avhayant' eva gacchantam 22,2016. 2058.
 Asamvhitakanamantam bālam dummantamantinam 16,313. — VI
 361,28.
 Asamsayam imaṃ disvā haṃsarājam 21,39. 53.
 Asanthutam maṃ cirasanthutena 4,72. — 5,124.
 Asassatam sassatan no tavēdam 22,1385. 1409.

Asā lokitthiyo nāma, velā tāsam na vijjati 1,60. — 21,332.

Asicammaṃ gahetvāna khaggaṃ 12,58. — 14,255.

Asmā ratyā vivasane 22,1731. 1739. (cfr. 22 (1728).

Assatthassēva taruṇaṃ pavāḷaṃ 20,159. — 22,345.

Assatthā panasā cēme nigrodhā 22,2172. 2192. 2268.

Assamo sukato mayhaṃ N 39. — I 7 (10).

Ahañ ca kho sāmiko cāpi mayhaṃ 22,1413. (cfr. 17,171. — 22,1389.)

Ahañ ca bhariyā ca manussaloke 22,1389. (cfr. 17,171. — 22,1413.)

Aham pi purimaṃ jātīm sare 22,992. (cfr. 22,999.)

Aham pi samma bhuñjāmi 10,126. (cfr. 14,161.)

Aham hi kuñjaraṃ dajjaṃ 22,1917. (cfr. 22,1717.)

Ākiṇṇaluddo puriso dhāticelam 6,120. — 9,107.

Āgañchu dovārikā khaggabaddhā 15,197. 213.

Ācariya samanūñātā tayā anumatā 21,186. (cfr. 21,83.)

Ācariyānaṃ vacanā ghāteṣsaṃ 22,598. 603. (cfr. 22,595.)

Ādāya dantāni gajuttamassa 16,131. 135. — (cfr. 16,128.)

Ādāya beluvaṃ daṇḍaṃ aggihuttaṃ kamaṇḍalum 22,1985. (cfr. 22,2123. 2300.)

Ādittaṃ vata maṃ santaṃ 5,10. 115. — 7,111. — 10,106. 150.

Ādu cāpaṃ gahetvāna khaggaṃ bandhitvā III 340 (23). — 22,2187.)

Ādu paññā kimatthikā 9,43. (cfr. 22,1554.)

Ānando ca pamādo ca sadā 20,177. 178.

Āmantayassu te putte 22,2135. 2136.

Āyatiṃ dosaṃ nāññāya yo kāme 1,84. — V 432 (21).

Āraññakassā isino cirarattatapassino 3,61. — 14,276. — 22,795.

Āruyha selaṃ bhavanaṃ kinnarānaṃ 16,106. 115.

Ārūḷhā gāmaṇīyehi illiyācāpadhārihi 19,47. — 22,171. 202. 1835. 2381.

Ārūḷhā gāmaṇīyehi cāpahatthehi vammahi 19,50. — 22,173. 175.

177. 179. 181. 183. 185. 187. 189. 204. 206. 208. 210. 212. 214. 216.

218. 220. 1837.

Ārūḷhā gāmaṇīyehi tomaramkusapāṇihi 19,44. — 22,169. 200. 1833.

2379.

Ālambarā mutiṅgā ca naccagītā 22,509. 535.

Ālāra nāḍṇatra manussalokā 17,182. (cfr. 15,258.)

Ālārikā ca sūdā ca 22,2388. (cfr. 22,1198.)

Āvaṭṭanī mahāmāyā brahmacariyakopana 3,38. — 15,288. — 21,346.

Āveṭhitam piṭṭhito uttamaṅgam 15,11. 15.

Āsanam udakam pajjam 15,33. 296.

Āsāya Saddhā-Siriyā ca Kosiya 21,274. 280.

Āsimseth' eva puriso 1,50. — 13,134. 135. — 22,134. 135.

Āhaṇṇantu sabbavīṇā bheriyo 22,1641. 2389.

Imgha Maddi nisāmehi 22,1897. 1899. 2399.

Icc-ete kusale dhamme ṭhite passāmi 6,74. — 21,177.

Icc-ete soḷasākārā 12,81. 87. (cfr. 2,90.)

Icc-eva mantayantānam ariyānam 21,13. 98.

Iti Maddi varāroha 22,2285. 2294. (cfr. 22,2253.)

Ito ujum uttarāyam disāyam 16,105. — 18,19. (cfr. 16,115.)

Itthāgāram pi te dammi 22,92. 109.

Itthiyā kāraṇā rājā bandhāpesim II 192,22. 193 (8).

Itthī siyā rūpavatī II 115,13. — VI 348,29.

Itthisahassam bhāriyānam 22,1320. 1324. 1335. 1339.

Idam assa ambavanam supupphitam 17,235. 236. — 22,669.

Idam assa uyyānam supupphitam 17,229. 230. — 22,665.

Idam assa kaṇikāraṇam supupphitam 17,231. 232. — 22,667.)

Idam assa kūṭāgāram sovaṇṇam 17,225. 226. — 22,664.

Idam assa pāṭalivanam supupphitam 17,233. 234. — 22,668.

Idaṇ ca paccayam laddhā 22,2437. 2438. 2439.

Idaṇ ca me sattubhattam madhunā 22,2035. (cfr. 22,1977.)

Idaṇ ca sutvāna amānusānam 15,187. 188. 189.

Idam tad ācariyavaco Pārāsariyo 2,142. — 5,16.

Idam te rattham sadhanam sayoggam 20,1. — 21,416. (cfr. 16,72.)
 Idam (pi) dutiya(ka)m sallam kampeti hadayam mama 22,314.
 2251.

Idam pi pāṇiyam sītam ābhataṃ 15,152. — 20,137. — 22,338. 2048
 2126. 2303. (cfr. 22,394.)

Idam vatvāna pakkāmi 19,35. — 20,113.

Idam vatvāna pakkāmi accharā 17,103. 119.

Idam vatvāna Maghavā devarājā Sujampati 22,429. 1697. 2332.

Idam sutvā brahmabandhu 22,2039. 2116.

Idh' evāham vasissāmi 14,161. (cfr. 10,126.)

Indam hi so brāhmaṇam maññamāno 16,93. (cfr. Jāt. (316).)

Imam gale gahetvāna nāsetha 22,1471. 1520.

Imam tvam tatiyam tāva dāḷham katvā N 137. — III 242 (22).

Imam mayham hadayasokam paṭimuñcatu 14,23. 24. — 22,682.

683. 684. 685.

Imamhi nam padesamhi puttakā 22,2229. 2230. 2231.

Imasmiṃ [me] samaṇa hatthe 22,277. 278.

Imassa daṇḍaṃ ca vadhaṃ ca datvā 13,9. (cfr. 15,8.)

Imā [tā] pokkharāṇiyo rammā 14,216. — 22,2276. (cfr. 167. 1222.)

Imā nu nariyo kiṃ akaṃsu 22,482. 505.

Imās' āham dhammam sutvā II 257,1. (cfr. 14,214. — 22,575.)

Ime kumāre passanto (disvāna) mañjuka 22,1760. 1761. 1762. 1763.

1764. 1765. 2138. 2140.

Ime te jambukā rukkhā vedisā 22,2171. 2191. 2267.

Ime tiṭṭhanti ārāmā ayam sītodakā nadī 22,2173. 2193. 2269.

Ime nu maccā kiṃ akaṃsu pāpam 22,442. 445. 448. 451. 454. 457.

461. 464. 467. 470. 473. 477. 485. 489.

Ime nu maccā kiṃ akaṃsu sādhum 22,511. 551.

Ime no hatthikā assā balivaddā ca 22,2176. 2178. 2179. 2196. 2272.

Ime sudam yanti disodisam pure 3,98. — 14,169.

Isiṇ ca dāni pucchāmi 14,277. (cfr. 14,238. — 22,1704.)

Isiṇam antaram katvā Bharurājā 2,124. (cfr. V 118 (31).)

Issatthe c' asmi kusalo dāḷhadhammo 22,295. 316. 335. 350.

Ukkāmukhe pahatṭhaṃ va 20,120. — 22,933.

Uggā ca rājaputtā ca visiyānā ca brāhmaṇā 22,1714. 1730. 1741.

Uṭṭhānapāricariyāya 20,146. (cfr. 22,313.)

Uṭṭhāhakaṇ ce pi alīnavuttiṃ 21,324. (cfr. 21,313.)

Uṭṭhehi Kaṇha (cora), kiṃ sesi 4,41. — 10,139. (cfr. 11,11.)

Uttamaṅgaruhā mayhaṃ ime jātā 1,8. — VI 96,4

Udet' ayaṃ cakkhumā ekarājā 2,17. (cfr. 2,17^b.)

Upaṇiyat' idaṃ maññe 17,219. 220. (cfr. 14,18.)

Upaṇiyatī jīvitāṃ appamāyu 15,41. 42. 43. 44.

Upaman te karissāmi 19,24. — 22,1037.

Upayācitakena puttāṃ labhanti 22,696. 697.

Upari dumapariyāyesu 22,2014. 2057.

Uparivisālaṃ duppūraṃ 5,99. — 10,6.

Upalepabhayā dhīro n' eva 15,163. — 22,1049–50.

Upahacca manāṃ Mejjho 15,24. — 19,96.

Upetaṃ annapānehi naccagītehi 22,518. 526. (cfr. 22,504.)

Uposathaṃ ca upavasi sadā 22,503. 524. 533. 542. 549. (cfr. 14,114.
— 22,516.)

Uppajjanti ca me bhogā II 255,14. 26. — III 409 (15).

Ubbedhati me hadayaṃ mukhaṃ ca 22,1510. 1544.

Ummattikā bhavissāmi bhūnahatā 22,679. 680.

Usabhā rukkhā gāviyo gavā ca I 336,11. — 1,76.

Usūhi sattīhi ca tomarehi 22,464. (cfr. 22,1103.)

Ekarattim vasitvāna pāto 22,2130. 2131.

Etaṇ ca te ruccati 8,7. 8.

Etan te anumodāma 18,113. (cfr. 21,182.)

Etasmim te sulapite patirūpe subhāsīte 10,13. 20. 22. — 13,85.

87. 89. 93. 97. 100.

Ete asappurisā loka bālā 18,158. 161. 163.

Ete c' aññe rājāno 22,421. (cfr. 22,1123.)

Ete nilā padissanti nānāphaladharā 22,2012. 2056.

Ete bhavanti ākārā 2,90. (cfr. 12,81. 87.)

Ete bhutvā pivitvā (vāmitvā) ca pakkamanti vihaṅgamā 14,4
— 15,121. 310.

Ete haṁsā pakkamanti vakkaṅgā 15,113. 120. — 21,89.

Ete hanatha bandhatha 14,199. — 15,155.

Etena saccavajjena putto uppajjatan̐ ise 14,103. 106. 109. 111
113. 115.

Evam āpajjati poso 7,12. — 20,48.

Evam etaṁ yathā brūsi saccaṁ 22,1383. 1407.

Evam eva ahaṁ Kāla bhutvā bhakkhaṁ 21,379. 387.

Evam eva imaṁ kāyaṁ N 33. 35.

Evam eva tuvaṁ rāja Cūlanīyassa 22,1468. 1515.

Evam eva tuvaṁ rājā dipadinda 21,384. 389.

Evam eva naro pāpaṁ thokathokaṁ 22,1039. (cfr. 22,1044.)

Evam eva manussesu yo hoti seṭṭhasammato 4,134. 136. —
18,105. 107. 169. 171.

Evam eva mahārāja paṇḍitehi sukhāvahaṁ 22,1568. 1640.

Evam evaṁ manussesu 2,100. 181.

Evam evaṁ manussesu vivādo yattha jāyati 7,38. --- 13,24.

Evam karonti sappaññā 5,13. — 10,153.

Evam kicchā bhato poso 20,173. 174.

Evam ce te laddham idaṁ vimānaṁ 22,1392. 1416.

Evañ ce no viharataṁ antarāyo na hessati 13,39. — 18,138.

Evañ ce yācamānānaṁ añjaliṁ 13,38. — 18,137. (cfr. 20,153.)

Evam taṁ anugacchāmi 19,58. — 22,1759.

Evam tuvaṁ nāga asampadosaṁ 22,1395. 1419.

Evam pi idha vaddhānaṁ 6,39. — 9,9.

Evam pi dahar' ūpeto 16,160. 162. 164. 167. 169.

Evam mittavataṁ atthā sabbe honti 21,88. 191.

Evambhūtaṣṣa te rāja (me tāta) 5,105. 106.

Evaṃ yakkha sukhī hohi saha sabbehi nātibhi 7,21. (cfr. 9,28. 38.)

Evaṃ luddaka nandassu saha sabbehi nātibhi 5,54. — 7,28. —

15,98. 125. — 21,35. 49. (cfr. 9,28. 38.)

Evaṃ Sakka sukhī hohi saha sabbehi nātibhi 9,28. 38. (cfr.

5,54 etc. — 7,21.)

Es' asmākaṃ kule dhammo 4,147. 148.

Esa selo mahābrahme (maharāja) pabbato Gandhamādano 22,1936.

2010. 2054.

Esā te upamā rāja atthasandassanī katā 7,89. — 19,33.

Eh' imaṃ ratham āruya 14,204. — 22,435.

Ehi taṃ anusikkhāmi yathā tvaṃ api 21,36. 50.

Ehi taṃ patinessāmi rājaputta 12,71. — 22,22.

Opānabhūtaṃ me gharaṃ tadāsi 17,171. — 22,1389. 1413. (cfr. 10,52.)

Orabbhikā sūkarikā macchikā 19,128. — 22,469.

Orodhā ca kumārā ca vesiyānā ca brāhmaṇā 22,25. 66. 1321.

1325. 1336. 1340. 1447. 1642. 2462.

Osadhehi ca dibbehi disā bhāti 22,2377. (cfr. 16,163.)

Ohāya maṃ nātigaṇā ekaṃ pāsavaṣaṃ gataṃ 15,114. — 21,90.

Ka nv' ajja chātā tasitā 22,2181. 2182.

Kacci ārogaṃ yoggan te 22,79. 2419. (cfr. 22,80. 2420.)

Kacci ubho ārogā 22,2360. (cfr. 20,130. 132. — 22,2041. 2043. 2119.

2121. 2296. 2298. 2362. 2409.)

Kacci te sādīsī bhariyā 15,130. — 21,62. 168. (cfr. 15,131. —

21,63. 169.)

Kacci daṃsā ca makasā ca 20,131. — 22,2040. 2120. 2297. 2361.

2410. (cfr. 20,133. — 22,2044. 2122. 2299. 2363.)

Kacci nu tāta kusalaṃ kacci tāta anāmayam 22,75. 2417. (cfr. 15,126 etc.)

Kaccin nu bhoto kusalaṃ kacci bhoto anāmayam 15,126. — 20,130. — 21,58. 164. — 22,2041. 2119. 2296. (cfr. 22,75. 2417. — 22,2360. 2362. — 22,2043. 2121. 2298.)

Kacci bhoto amaccesu doso 15,128. — 21,60. 166. (cfr. 15,129. 21,61. 167.)

Kataññumhi ca posamhi sīlavante III 12 (22). — 10,63.

Katā me kalyāṇā anekarūpā 21,431. 432.

Kato mayā saṃgaro brāhmaṇena 21,398. 420. (cfr. 16,69. 70. — 21,404. 405.)

Katth' acchatī kattha-m-upeti ṭhānaṃ 16,111. (cfr. 16,118.)

Kathaṇ ca kira puttakāmāyo 22,631. 632.

Kathan nāma sāmasamasundarehi 22,674. 675. 676. 677.

Kathaṃ no abhivādeyya 22,1382. 1384. 1406. 1408.

Kathan no kuñjaraṃ dajjā 22,1717. (cfr. 22,1917.)

Kathaṃ samuddaṃ patari 4,106. (cfr. 4,107. — 5,56.)

Kathaṃkaro kintikaro kim ācaram 14,153. — 17,81.

Kadalīmigā bahucitrā bilārā 22,1206. (cfr. 21,267.)

Kadā antepuraṃ rammaṃ 22,158. 159. 160.

Kadāham ajarahthe sannaddhe 22,184. (cfr. 22,215.)

Kadāham ariyagaṇe vatthavante 22,194. (cfr. 22,225.)

Kadāham assagumbe 22,170. (cfr. 22,201. — 19,46. — 22,1834.)

Kadāham assarathe sannaddhe 22,178. (cfr. 19,49. — 22,209.)

Kadāham assārūhe 22,191. (cfr. 22,222.)

Kadāham oṭṭharathe sannaddhe 22,180. (cfr. 22,211.)

Kadāham kuṭāgāre vibhatte 22,161. 162. 163. 164.

Kadāham' goṇarathe sannaddhe 22,182. (cfr. 22,213.)

Kadāham dhanuggahe 22,192. (cfr. 22,223.)

Kadāham pokkharāṇī rammā 22,167. (cfr. 14,216. — 22,1222. 2276.)

Kadāham migarathe sannaddhe 22,188. (cfr. 22,219.)

Kadāham Mithilaṃ phītaṃ 22,145. 146. 147. 148. 149. 151. 152. 153. 154. 155.

- Kadâham mendarathe sannaddhe 22,186. (cfr. 22,217.)
- Kadâham rājaputte 22,193. (cfr. 22,224.)
- Kadâham rathaseniyo 22,172. (cfr. 19,49. — 22,203. 1836.)
- Kadâham Vedehe phīte 22,156. 157.
- Kadâham sajjhurathe sannaddhe 22,176. (cfr. 22,207.)
- Kadâham sovaṇṇe rathe 22,174. (cfr. 22,205.)
- Kadâham hatthārūhe 22,190. (cfr. 22,221.)
- Kadâham hatthigumbe 22,168. (cfr. 19,43. — 22,199. 1832.)
- Kadā sattasatā bhariyā 22,195. 196. 197. (cfr. 22,226. 227. 228.)
- Kanditena have brahme 7,110. (cfr. 5,114.)
- Kammārānaṃ yathā ukkā anto jhāyati 22,825. 1511. 1545.
- Kammāsapādena viheṭṭhitattā 21,471. (cfr. 21,472.)
- Karomi te taṃ vacanaṃ 20,104. — 22,2. 47.
- Kasiraṇ ca parittaṇ ca 22,39. (cfr. 11,58.)
- Kassa aṃkaṃ pariggayha vālavijānāṃ 20,122. — 22,935.)
- Kassa kañcanapattēna puthunā 20,119. — 22,932.
- Kassa jambonadaṃ chattaṃ sasalākaṃ 22,934. (cfr. 20,121.)
- Kassa paggaḥitaṃ chattaṃ sasalākaṃ 20,121. (cfr. 22,934.)
- Kassa bherī mutiṅgā ca saṃkhā 20,118. — 22,931. (cfr. 22,1199.)
- Kassa sutvā sataṃ daṇḍaṃ V 249,7. — 19,1.
- Kāyaṃ balākā sikhinī corī 3,70. — 5,131. (cfr. 3,71. 73.)
- Kā nu vijju-r-ivābhāsi osadhī 15,220. — 17,106.
- Kāni kammāni kubbānaṃ kathaṃ viññū 12,76. 82.
- Kāmaṃ kāmayamānassa 12,25. 26.
- Kāmaṃ janapado māsi 13,132. — 22,1723. 1724. (cfr. 13,133.)
- Kālā migā setadantā mama ime 2,25. 26.
- Kāsikasucivatthadharā kuṇḍalino 22,647. 648. 649. 722. 723. 724.
(cfr. 22,650. 725. 726. 727.)
- Kāsiyāni ca dhāretvā khomakodumbarāni ca 22,1801. 1885.
- Kicchā laddho piyo putto 22,347. 348.
- Kim idaṃ appasaddo va 22,2243. 2244. (cfr. 22,2245—46. 2279—
80. 2282—83.)
- Kim idaṃ tuṇḍībhūto si 22,2245. 2246. (cfr. 2243 etc.)

- Kim eva disvā Uruvelavāsi N 282. — VI 220,8.
 Kim kammaṃ akarī pubbe 16,30. (cfr. 16,185.)
 Kin te jātāhi dummedha 1,134. — 4,98.
 Kin te vataṃ kim pana brahmacariyaṃ 10,77. — 17,169. — 22,1388.
 1412. (cfr. 17,172. — 22,1391. 1415.)
 Kin nu ummattarūpo va 10,141. (cfr. 15,144.)
 Kin nu t' āyaṃ diḥ hoti 15,122. — 21,20. 103.
 Kin nu te akaraṃ bālo (dhīro) 13,91. 95.
 Kin nu rurū garahasī migānaṃ 13,124. (cfr. 22,442 etc.)
 Kimsīle kiṃsamācāre purise 6,42. 51.
 Kuṇālakā bahucitrā sikkhaṇḍī 22,1193. (cfr. 21,265.)
 Kuto nu samma āgamaṃ kassa vā pahito tuvaṃ 22,306. 1479.
 Kumbhila makarā c' ettha 22,1208. (cfr. 10,120.)
 Kurarī hatachāpā va suññaṃ 22,823. 1811. 1812. 1813 (cfr. 22,821.
 1808 etc.)
 Kulaputto va jānāti kulaputte pasamsitum 3,131. 134.
 Kusalaṃ c' eva no (me) brahme 22,2043. 2121. 2298. (cfr. 15,126 etc.)
 Kusalaṃ c' eva no rāja atho rāja 20,132. (cfr. 15,126. — 20,130.
 — 22,2360. 2362.)
 Kusalaṃ c' eva me putta 22,76. 2418. (cfr. 22,2043 etc.)
 Kusalaṃ c' eva me samma 22,1478. 1916. (cfr. 22,76 etc.)
 Kusalaṃ c' eva me haṃsa 15,127. — 21,59. 165. (cfr. 15,126 etc.)
 Kusalaṃ paṭinandāmi Bhūridatta 22,779. 781.
 Kusalā naccagītassa sikkhitā 22,93. 110.
 Kena te tādiso vaṇṇo II 255,13. (cfr. II 255,25. — III 409 (14).)
 Kevalo cāpi nigamo Sivayo 22,1715. 1730. 1738.
 Kesesu jātaṃ bandhitvā 22,2368. (cfr. 22,2011 etc.)
 Ko nu sāntamhi pajjote III 197,19. — VI 371,11.
 Koso ca tuyhaṃ vipulo, koṭṭhāgāraṃ ca 17,212. 213.

Khañant' ālukalambāni 14,279. — 22,2364.

Khattiyamantā ca tayo ca vedā 22,927. 928.

Khattiyassa pamattassa ratthasmiṃ 16,308. — 17,5.

Khattiyā brāhmaṇa vessā suddā 5,68. — 13,8. — 14,72. 73. 74.

Kharājīnā jaṭilā paṃkadantā 6,10. — 14,62.

Khippam antepuram gantvā (netvā) rañño dassahi 21,37. 51.

(cfr. 21,40.)

Khīrodanam aham adāsim III 409 (11). (cfr. II 255,22.)

Khuddānam lahucittānam akataññuna 21,311. (cfr. IV 144 (3).)

Gacchatha bho gharāṇiyo 22,634. 635.

Gatito ca ratto ca adhimucchito ca 6,15. (cfr. 9,23.)

Gandho isīnam ciradakkhitānam 17,54. 55.

Ganubhīrapāṇham manasābhicintayam 17,76. (cfr. 10,69^a.)

Gavañ ce taramānānam ujum gacchati 4,135. — 18,106. 170.

Gavañ ce taramānānam jimham gacchati 4,133. — 18,104. 168.

Gāthā imā atthavatī suvyañjanā 17,91. — 21,445.

Gāme vā yadi vāraññe 5,32. — 6,2. 5. (cfr. 2,54.)

Gāvo bahitiṇassēva omasanti varam varam 21,320. 329.

Guyham attham asambuddham 16,239. — VI 388,25.

Guyhañ ca tassa n' akkhāti 12,79. (cfr. 12,85.)

Guyhassa hi guyham eva sādhu VI 381,5. 388,17.

Gharam āvasamānassa gahaṭṭhassa 22,1249. (cfr. 1242.)

Caṃkamam tattha māpesim N 40. — I 7 (11).

Caje cajantam, vanatham na kayirā 2,145. — 4,131.

Catukkaṇṇam va kedāram 6,35. (cfr. 9,3. 5.)

Catubbhi atth' ajjhagamā 1,103. — 5,98. (cfr. 10,4-5.)

‘Cando ca suriyo ca ubho sudassanā 14,149. 150.

Cammavāsī chamā seti jātavedaṃ namassati 22,2011. 2016. 2034.
2038. 2055. 2059. 2115. 2368.

Cātuddasiṃ pannarasim (pañcadasiṃ) 14,114. — 22,502. 515–16.
523–24. 532–33. 541–42. 548–49. (cfr. 15,226. — 17,176. —
22,1003. 1059.)

Cittakūṭo ti yaṃ āha devarājapavesanaṃ 22,561. (cfr. II 210 (12).)

Cirassaṃ vata passāma 6,136. (cfr. 15,294–95.)

Cirānuvuttham pi piyaṃ manāpaṃ 21,313. (cfr. 21,324.)

Coriyo kaṭhinā h’ etā vālā I 295,11. — 21,331.

Corīnaṃ bahubuddhīnaṃ yāsu saccaṃ I 295,7. — 16,295. —
21,344.

Janinda nāññatra manussalokā 15,258. (cfr. 17,182.)

Jayo hi Buddhassa sirimato ayaṃ N 274. 275. 276. 277.

Jātarūpamayā kaṇṇā 22,1161. 1173.

Jātimado ca atimānitā ca 15,6. 7.

Jivhā tassa dvidhā hoti 8,50. (cfr. 8,52.)

Jiranti ve rājarathā sucittā 21,409. 443.

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Ñātīnaṃ ca piyo hoti mittesu 3,120. — 16,177.

Ñātīsu mittesu katā me kārā 21,435. 436.

Dayhamānena gattena niccaṃ 19,90. 106.

Dayhamāno na jānāti 5,20. 22. 24. 26. 28.

Tagaraṇ ca palāsena yo naro 15,164. — 22,1051.

Taggha te aham akkhissam yathāpi kusalo tathā 16,172. 186.
(cfr. 22,1935.)

Tato kumāre ādāya 22,2147. 2148.

Tato khomañ ca kāyūrañ 22,2444. 2445.

Tato ca kho so gantvāna Mātharo 22,1476. 1494.

Tato [ca] rājā taramāno yuttam āruyha sandanañ 19,71. — 22,71.

Tato ca rājā pāyāsi senāya 19,6. — 20,107. — 22,1500.

Tato cut' āham Vedeha 22,1001. (cfr. 22,1061. 1064—67.)

Tato tāta nivattassu, māssu etto parañ gami 6,35. — 9,3. 5.

Tato ratyā vivasane 19,124. — 21,188. 372. — 22,1011. 1728. 1820.
2295. 2328. (cfr. 22,1731. 1739.)

Tato vātātāpe ghore N 295. (cfr. 20,96. 170.)

Tato Vessantaro rājā dānañ datvāna khattiyo 22,1893. 2180. 2469.

Tato satthi-sahassāni yudhino cārudassanā 22,2374. 2435. 2461.

Tato so rajjum ādāya 22,2152. 2198.

Tato have dhitimā rājaputto 16,78^a. 90. 95.

Tatth' addasā kuñjarañ chabbisānañ 16,116. (cfr. 16,107.)

Tatth' addasā pokkharaniñ adūre 16,117. (cfr. 16,112.)

Tatth' ev' ete vattapadā IV 422 v. 11. — 17,48. (cfr. 17,13. 25.)

Tatth' eva sā pokkharanī adūre 16,112. (cfr. 16,117.)

Tattha kā nandi kā khiddā 15,37. — 22,115.

Tattha-ppadhānañ padahiñ N 44. — I 10 (30).

Tattha pakkhī sanniratā khemino 21,265. (cfr. 22,1192. 1193.)

Tattha pānāya-m-āyanti nānāmigagaṇā 21,266. (cfr. 22,1204.)

Tattha bindussarā vaggū nānāvappa 22,1945. 2396.

Tath' acchatī kuñjaro chabbisāno 16,107. (cfr. 16,116.)

Tath' eva tvañ sabbabhava passa N 139. — III 242 (26).

Tadāsi yañ bhimsanakam 22,1708. 1709. 1843. 1844. 2149. 2150 2308.

Tam abravī mahārājā Sivīnañ 22,1856. 1883.

Tam abravī rājaputti Maddī 22,1749. 1754. 1855. 1865. 1882. 1891.

Taṇ ca disvāna āyantañ jalantañ 20,117. — 22,74.

Taṇ ca disvāna āyantañ pitarañ 22,2407. (cfr. 22,2422.)

Tam tam Kaṇhājina voca 22,2199. (cfr. 22,2347.)

Tam tam vadāmi Kosiya: dehi dānañ 21,194. 196. 198.

Tam tvañ bhattam patiggayha 14,271. 274. 283.

Tam devā paṭinandiṃsu 14,206. — 22,570. (cfr. 15,150 etc.)

Tam n' ussahe jīvikattho pahātum 6,15. — 9,23.

Tam nāgakaṇṇā caritam gaṇena 15,248. — 22,1374.

Tam me vataṃ taṃ pana brahmacariyaṃ 17,172. — 22,1391.
1415. (cfr. 10,77. — 17,169. — 22,1388. 1412.)

Tam lobhā pakataṃ kammaṃ 9,68. (cfr. 9,48.)

Tam vo vadāmi, bhaddaṃ vo 7,104. — 13,25. — 16,221.

Tam saṃgaram brāhmaṇassa-ppadāya 16,67. 69. 70. — 21,397.
398. 405. 420.

Tasmā phalapuṭassēva ṇatvā 15,165. — 22,1052.

Tasmā sataṇ ca asataṇ ca 2,58. — 10,114. — 22,2317.

Tasmā hi chandāgamaṇaṃ 2,125. — 8,59. — 19,99.

Tasmā hi dhīrassa bahussutassa 11,91. (cfr. 16,258.)

Tasmā hi paṇḍito poso N 296. — 14,200.

Tasmiṃ me Sivayo kuddhā 22,1920. (cfr. 22,1923. 1934.)

Tassānujaṃ dhītaraṃ kāmayāmi 22,1351. (cfr. 1439.)

Tassāvidūre pokkharāṇī 22,2027. 2063.

Tassa taṃ dadato dānaṃ 22 432. (cfr. 22,412.)

Tassa taṃ vacanaṃ sutvā pasādam 21,47. 68.

Tassa te anumodanti ubho Nārada-Pabbatā 22,2293. 2315.

Tassa pāde gahetvāna katvā ca naṃ padakkhiṇaṃ 17,136.
— 22,49

Tassa puṭṭho vyākāsi Mātali 22,443. 446. 449. 452. 455. 458. 462.
465. 468. 471. 474. 477. 483. 486. 490. 495. 499. 506. 512. 520. 529.
538. 545. 552. 566.

Tassa puttā ca dārā ca 6,38. — 9,8.

Tassa rajjass' aham bhīto 22,36. (cfr. 22,61.)

Tassā me' passa vimānaṃ II 255,23. — III 409 (12).

Tassā sumajjbāya piyāya hetu 22,1351. 1440. — VI 327,5.

Tā ca sattasatā bhariyā 22,236—241.

Tālā ca mūlā ca phalā ca 15,199. (cfr. 18,21.)

Ticīvaraṇ ca patto ca N 273. — III 377,19.

Tīṇalatāni (tiṇalatā ca) osadhyo pabbatāni vanāni ca 16,289.

— 22,2203.

Tiṇḍukāni piyālāni madhuke kāsumāriyo 15,151. — 20,136. —

22,337. 393. 2047. 2125. 2309.

Tirokuddaṃ tiroselāṃ samatiggayha pabbataṃ 15,79. 81.

Tumhehi brahṃe pakato 22,1982. 1983. 1999. 2000.

Tulā yathā paggaḥitā samadaṇḍā 22,1268. 1269. (cfr. 22,1043.)

Tuvan nu seṭṭho tvaṃ anuttaro si 18,99. — VI 261,10.

Te andhakarāṇe kāme 9,48. (cfr. 9,68.)

Te aroge anuppatte disvāna parame dije 21,86. 189.

Te gantvā dīgham addhānaṃ 22,1911. (cfr. 22,2397. — 11,101.)

Te nūna puttakā mayhaṃ kapaṇāya 22,2217—21.

Te patitā pamuttana bhattunā 21,87. 190.

Te su mattā kilantā ca sampatanti 22,1823. — VI 504,17.

Te hi nūna marissanti 15,86. 90. 96.

Ten' amhi evaṃ jalitānubhāvā II 255,27. — III 409 (16).

Tena me tādiso vaṇṇo II 255,25. — III 409 (14). (cfr. II 255 (13).)

Tesaṃ sokavighātāya tayā anumatā 21,83. (cfr. 21,186.)

Tvaṃ lohitakkho vihatantaramso 15,256. — 17,180.)

Thiyā guyhaṃ na saṃseyya 16,238. — VI 388,23.

Dajjemu kho te sutanuṃ sunettaṃ 22,1354. (cfr. 22,1155. 1157.)

Dadato ca me na khīyetha 13,99. — 22,2329.

Dadāmi te gāmaṇḍāni pañca 11,24. — 16,61. (cfr. 11,15.)

Dadāmi te brāhmaṇa rohiṇīnaṃ 3,30. — 4,92. — 7,60.

Dadāmi dāni te bhariyaṃ 22,1506. (cfr. 22,2319.)

Dadāmi na vikampāmi 22,1706. (cfr. 22,2306.)

Dadāhi dāni me bhariyaṃ 22,1502. 1505. (cfr. 22,1506. 2319.)

Dadāhi me gāmarāṇi pañca 11,15. (cfr. 11,24. — 16,61.)

Dammi nikkhasataṃ ludda 15,110. 230.

Dammi nikkhasahassan te 22,1630. (cfr. 1638.)

Daharo c' asi dummedha paṭhamuppattito susu 5,120. (cfr. 22,95.)

Dānaṃ sīlaṃ pariccāgaṃ ajjavaṃ 6,73. — III 320 (6). 412 (20).

— 21,176.

Dānāni dehi Koṇḍañña, ahimsā 22,597. 602. 604.

Dāsakammakarā hetthā uddhaṃ I 401 (7). — III 234 (24).

Dinnaṃ nikkhasahassam me 22,1638. (cfr. 1630.)

Dinnaṃ me dānaṃ bahudhā bahunnaṃ 21,437. 438.

Divā vā yadi vā rattiṃ 22,1270. 1271.

Disā catasso vidisā catasso I 401 (10). — 16,104.

Disvā khurappe dhanuveganunne 3,43. 44.

Disvāna nāgassa gatiṃ tṭhiṇ ca 16,118. (cfr. 16,111.)

Dīpaṃkaro lokavidū āhutiṃ paṭiggaho N 70. 85.

Disvāna patitaṃ Sāmaṃ 22,362. 363. 364. 365. 376. 384.

Dīpā atho pi veyyagghā 19,49. — 22,203—5. 207. (cfr. 22,172 etc.)

Dukkataṇ ca hi no putta 22,2370. 2431.

Dukkhaṃ kho me janayatha 22, 609. 624. (cfr. 641.)

Dukkhūpanīto pi naro sapañño 13,138. — 22,138.

Duddadaṃ dadamānānaṃ dukkaraṃ kamma 2,57. — 10,113. —

22,2316.

Dunniggaḥassa lahuno I 312,15. 400 (12).

Dumapphalāṇ' eva patanti mānavā 15,329. — 17,188.

Dulladdham me āsi Sutasoma 17,194. 195. 201. 202.

Devatā nu si gandhabbo ādu Sakko 19,63. — 20,93. — 22,7.

Devaputto mahiddhiko Mātali 14,203. — 22,434.

Devavāhavaḥaṃ yānaṃ assaṃ āruya 22,1162. 1174.

Devā na jīranti yathā manussā 11,47. 48.

Deviddhipatto mahānubhāvo 15,257. — 17,181.

Doso rajo na ca pana reṇu vuccati I 118,1. (cfr. I 117,30. 118,2.)

Dvayaṃ yācanaḥko tāta (rāja) 2,121. — 4,89.

Dve ca sādisiyo bhariyā 15,111. 231.

Dve me goṇā mahārāja II 165,26. 166,10.

Dhataratṭhā mahārāja haṃsādhīpatino 21,38. 41. 52.

Dhan' āpi (dhanam pi) dhanakāmānaṃ nassati 20,175. 176.

Dhanuṃ adejjhaṃ katvāna 6,76. — 13,120.

Dhame dhame nātīdhame 1,58. 59.

Dhammaṃ cara mahārāja 17,38—47. — 18,114—122. — 22,401—410.

— I 177,28. — IV 401—422 (Cod. B).

Dhammena kira jātassa pitā puttassa makkhaṇo 4,151. (cfr. Jāt. (58).)

Dhammena mocehi (mocemi) asāhasena 15, 228. 229.

Dhammo patho mahārāja adhammo pana uppatho 19,81. (cfr. 15,343.)

Dhammo have pātur ahosi pubbe 11,28. — III 29 (4).

Dhammo have rakkhati dhammacāriṃ N 224. — 10,86. 87. — 15,342.

Dhavassakaṇṇā khadirā sālā 22,2013. 2056.

Dhārento brāhmaṇaṃ vaṇṇaṃ āsadaṇ ca 22,2011. 2016. 2034. 2038. 2055. 2059. 2115. (cfr. 2368.)

Dhi-r-atthu kāme subahū 9,69. (cfr. 11,64)

Dhi-r-atthu taṃ āturaṃ pūtikāyaṃ 3,129. — III 244 (8).

Dhi-r-atthu taṃ yasalābhaṃ 3,110. — 4,36. 38. — 9,63.

Nāccāhitāṃ kamma karosi luddaṃ 17,76. (cfr. 10,69^a.)

N' atthi citte paṣannaṃ I 228,12. — III 409 (9).

Nādhicca laddhaṃ na pariṇāmajam me 17,168. — 22,1387. 1411.

N' amhi devo na gaudhabbo na pi Sakko 19,64. — 20,94. — 22,8.

Nāyam pure uṇṇamati II 63,2. — VI 346,20.

Nāssa sīlaṃ vijānātha 2,48. 171. — 6,66.

- Nâham evaṃgataṃ jātu 22,510. 536.
 Nâham dukkhapareto pi dhataratṭha 15,116. — 21,92. 93.
 Nâham balākā sikhinī 3,71. (cfr. 3,74.)
 Nâham Rohanta gacchāmi 15,85. 87. 89. 91.
 Na idha santi samaṇabrāhmaṇā va 22,1393. 1417.
 Na kir' atthi anomadassisu I 228,14. — 7,142.
 Na kho no deva passāmi 22,2279. 2280. 2282. 2283. 2284. (cfr. 22,2243-46.)
 Na guyham atthaṃ vivareyya 16,237. — VI 388,21.
 Na c' amhi vyamhito nāga 22,1381. 1405.
 Na cāyaṃ brāhmaṇo tāta 22,2200. 2348. (cfr. 22,2160.)
 Na cāham etaṃ icchāmi 14,213. — 22,574.
 Na ca mayhaṃ chinnaṃ hadayaṃ 17,200. (cfr. 17,193. 199. 215.)
 Na taṃ varaṃ arahati jantu dātuṃ 21,448. 464.
 Na tādīsī arahasi āsanūdakaṃ 21,240. 248. 253.
 Na te kaṭṭhāni bhinnāni 13,40. — 18,25. — 22,2277.
 Na dhanena na vittena labbhā 22,1155. 1157. (cfr. 1354.)
 Na naṃ umhayate disvā 2,89. — 12,77.
 Na paṇḍitā attasukhassa hetu V 147 (12). — VI 374,31.
 Na pāpajanasamsevī 1,137. — 7,12.
 Na puttahetu na dhanassa hetu 15,255. — 17,179.
 Na Migājina jātucca akaṃ kañci kudācanaṃ 22,260. 263.
 Na me idaṃ tathā dukkhaṃ 16,282. 294. — 22,309. 310. 2163. 2164.
 Na me dessā ubho cakkhū (puttā) VI 406 (17). — 22,2311.
 Na me piyaṃ appiyaṃ vāpi hoti 16,258. (cfr. 11,91.)
 Na me sutam vā diṭṭhaṃ vā 5,53. (cfr. 21,102.)
 Na ve anatthakusalena atthacariyā 1,45. 46.
 Na ve dīssanti sappanñā 7,58. — (cfr. 20,98.)
 Na ve piyaṃ me ti janinda tādiso 6,83. — 21,457.
 Na ve rudanti matimanto sapaññā 21,395. (cfr. 6,115. — 15,219. 259. 260. — 17,189. 190.)
 Na santi devā, pavasanti nūna 2,83. — 16,283.
 Na santhavasmā param atthi seyyo 2,24. (cfr. 22,21. 23.)

Na so mitto yo sadā appamatto 5,64. 72.

Na ha nūn' imassa rañño 5,47. 48. — 22,713. 714.

Na h' ete ettakā yeva Buddhadhammā N,130. 135. 140. 145. 150.

155. 160. 165. 170.

Nā h' eva vedā aphalā bhavanti 6,13. — 14,65.

Na h' eva sabbattha balena[~]kiccaṃ 5,42. — V 121 (26).

Na hi dhammo, adhammo ca 15,343. (cfr. 19,81.)

Na hi verena verāni 5,110. — 9,14.

Na hi sabbesu ṭhānesu puriso 8,22. 23.

Naggā nadī anodikā I 307,13. — 22,1874.

Nanu Maddī varārohā 22,2253. (cfr. 22,2285. 2294.)

Nanu maṃ samma jānāsi 3,74. (cfr. 3,71.)

Nabhā ca dūre paṭhavi ca dūre 21,410. 444.

Name namantassa, bhaje bhajantaṃ 2,144. — 4,130.

Namo te Kāsirāj' atthu 22,320. 354. (cfr. 15,233.)

Narānam āramakarāsu nārisu 21,307. (cfr. III 132,19.)

Nigrodham eva seveyya 1,11. — 10,66.

Niccaṃ ubhiggahadayā 1,136. (cfr. 6,132.)

Niccaṃ ubbegino kākā vaṃkā 6,132. (cfr. 1,136. — 10,125.)

Ninnāditā te paṭhavi 22,2292. 2314.

Niyyamāne pisācena kin nu tāta udikkhasi 22,2160. 2200. 2348.

Nivesanāni māpetvā Vadehassa yasassino 22,1497. 1499.

Nivesanesu sobbhesu rathiyā 22,754. 757.

Nisamma khattiyo kayirā 4,128. — 5,5. — 15,210. — VI 376,1.

Nīce c' olambate suriyo 22,2215. (cfr. 22,2201.)

Nekkhaṃ gīvan te kāressaṃ 20,14—18.

Paṃko ca kānā palipo ca kānā 6,14. — 15,302. (cfr. 15,312)

Pañcamāṃ bhadraṃ adhanassa 19,16. (cfr. 19,12 etc. — 22,245.)

Paññā hi seṭṭhā kusalā vadanti III 348,18. — 17,80.

Paññāy' upetaṃ siriyā vihiṇaṃ IV 412,26. — VI 356,9.

Pañño vajjho Mahosadho ti VI 384,25. — VI 386,14.

Paṭiggahitaṃ yaṃ dinnaṃ [ca] sabbassa 20,138. — 22,1923. 1934.
2049. (cfr. 1920.)

Paṭirājūhi te kaññā ānayaissaṃ 22,94. 111.

Paṇḍukambalasañchannaṃ pabhinnaṃ 22,1718. 1918.

Pat' eva patataṃ seṭṭha 15,115. — 21,91.

Patit' assu mayaṃ bhoto vara taṃ bhaññaṃ icchasi 20,98.
(cfr. 7,58.)

Panādo nāma so rājā yassa yūpo suvaṇṇayo 3,40. — IV 325,7.

Pabhāsati idaṃ vyamhaṃ phalikāsu 22,504. 517. 525.

Pabhāsati idaṃ vyamhaṃ veḷuriyāsu 22,508. 534.

Parassa vā attano vāpi hetu VI 360,20. 361,10.

Paripakko me (te) gabbho 17,203. 204.

Parūḷhakacchanakhalomā paṃkadantā 14,238. 277. — 22,1704

Parosātaṃ khattiyā te (me) gahitā 21,453. 454.

Parosataṃ jānapadā mahāsālā 20,105. 140.

Parosataṃ ve (parosahassam) pi samāgatānaṃ 1,98. 100.

Palāsādā (pālasatā) ca gavajā ca mahisā 21,267. — 22,1205.

Pass' ettha pokkharāṇiyo 22,1222. (cfr. 14,216. — 22,167. 2276.)

Passa: toraṇamaggesu nānādiḷḷagaṇā 22,1192. (cfr. 21,265.)

Passa: pabbatapādesu nānāmiḷḷagaṇā 22,1204. (cfr. 21,266.)

Passa bherī mutiṅgā ca 22,1199. (cfr. 20,118. — 22,931.)

Passāmi vo 'haṃ daharim kumārim 7,117. — 15,306. (cfr. 22,99.)

Pahūtabhakkhaṃ bahuannaḷḷaṇaṃ 17,154. 172. — 22,1175. 1255.

Pāṭihāriyapakkhaṇ ca 14,114. — 22,502. 516. 523. 533. 542. 549.

Pāṭhinaṃ pāvusaṃ macchaṃ vālaḷḷaṃ 10,120. (cfr. 22,1208.)

Pāṇātipātā viratassa brūhi (brūmi) 14,146. 147.

Pāṇātipātā virato nu s' ajja 14,145. 167.

Pāṭheyyaṃ me karoḷhi tvaṃ saṃkulyā 22,1977. (cfr. 22,2035.)

Pāpāni kammāni karitvāna rāja 6,11. (cfr. 14,63.)

Pitā ca mātā ca upaṭṭhitā me 21,433. 434.

Piyaṃ kho āḷi me (te) hotu 9,101. 102.

Puṇṇaṃ nadiṃ yena ca peyyaṃ āhu 2,126. (cfr. V 122 (5).)

Puṇṇaṃ pi ce 'maṃ (c' etaṃ) paṭhaviṃ dhanena 21,323. — 22,1366.
 Pūtimacchaṃ kusaggena yo naro 15,163. — 22,1050.
 Puthulomamacchākiṇṇaṃ supatitthaṃ 22,1940. 1947.
 Puna p' āpajjasī samma 3,72. 75. — 5,135.
 Pupphaṇṇukkhehi sañchannaṃ 22,1944. 2395.
 Pubbe va kho si vutto: dukkaraṃ 22,610. 625. 642.
 Pubbe va dānā sumanā bhavāma III 300,13. — 10,80.
 Purimaṃ sarāma' ahaṃ jātiṃ 22,34. (cfr. 22,59.)

Phalānaṃ iva pakkānaṃ niccaṃ 11,85. — 22,117.

Bahujjano pasanno 'si disvā 22,1450. 1645.
 Bahum idaṃ mūlaphalaṃ 14,160. — 22,2226.
 Bahussutā ye bahuṭhānacintino 6,115. — 15,219. 259. 260. — 17,189.
 190. — 21,395.
 Bahū janapadā c' aññe negamā ca samāgatā 22,27. (cfr. 13,131.
 — 22,68. 1323. 1327. 1338. 1342. 1449. 1644.)
 Bahūni c' assa (vassa-) pūgāni assame 20,134. — 22,2045.
 Bālo tuvaṃ elamūgo si rāja 22,1519. (cfr. 22,1470.)
 Bālhaṃ kho si Sāma 22,366–71.
 Bilasataṃ maṃ katvā yajassu 22,716. 717.
 Brahāvālamigākiṇṇaṃ 22,356. 357. 358. 359.

Bhaṇaṃ kaṇṇasukhaṃ vācaṃ 15,100. 101.
 Bhaddako vat' ayaṃ pakkhī dijo 2,170. — 6,65. — 14,13. — 15,154.
 Bhamarā pupphagandhena 22,2032. 2067. 2081. (cfr. 22,2108.)
 Bhayaṃ hi maṃ vindati sūta disvā 13,124. — 22,442. 445. 448. 451.
 454. 457. 461. 464. 467. 470. 473. 477. 482. 489. (cfr. 22,494 etc.)

Bharāmi mātāpitāro 7,24. (cfr. 7,27.)

Bharukacchā payātānaṃ vāṇijānaṃ 5,57. — 11,106. 108. 110. 112.
114. 116.

Bhave ca nandati tassa 12,86. (cfr. 12,80.)

Bhūmindharo Varuṇo nāma nāgo 22,1350. 1439.

Bhogī hi te santi idh' ūpapannā 22,1394. 1418.

Māmsarasabhojanā nahāpakasunahātā 22,650. 725. 726. 727.

Maṇayo saṃkhamuttaṃ ca vatthakaṃ 21,184. — 22,224.

Maṇī mama vijjati lohitaṃko 17,186. — VI 274 (22).

Mataṃ marissaṃ rodanti 5,113. — 7,109.

Maddi ca sirasā pāde 22,2408. (cfr. 2423.)

Manussattaṃ līṅgasampatti N 69. — I 44,20.

Manussassēva me sīsaṃ 4,81. 82.

Manussindaṃ jahitvāna 4,177. — III 362 (24).

Manoharo nāma maṇī mamāyaṃ 22,1184. (cfr. 17,186.)

Mayam eva bāl' amhase elamūgā 22,1470. (cfr. 22,1519.)

Marapaṃ vā tayā saddhiṃ jīvitaṃ vā 21,3. — 22,1756.

Mahāmattā ca me atthi 11,101. (cfr. 22,1911.)

Mahārājass' ahaṃ dhītā 6,41. (cfr. 6,50.)

Mahārukkhassa phalino āmaṃ chindati 18,172. (cfr. 18,174.)

Mahārukkhūpamaṃ raṭṭhaṃ adhammena 18,173. (cfr. 18,175.)

Mā tuvaṃ Cande rodi 14,27. (cfr. 17,205. — 22,710.)

Mā tvaṃ bhāyī mahārāja 22,1547—53.

Mā naṃ rūpena pāmesi 20,21—33.

Mā no dēva avadhi, dase no dehi 22,605—8. 620—23. 690—93.

Mā putta saddahesi: sugatī kira hoti 22,596. 601.

Mā [ca] putte mā ca patiṃ addakkhi 14,25. 26. — 22,686—89.

Mā bālhaṃ paridevesi 22,315. (cfr. 22,349.)

Mā bhāyī patataṃ seṭṭha, na hi bhāyanti 21,100. 127.

Mā me janapado āsi 13,133. (cfr. 13,132. — 22,1723—24.)

Mātaraṃ pitaraṇ cāpi jīṇṇake 12,44. 55. 56.

Mātaraṃ pitaraṃ mayhaṃ vutto vajjāsi vandanaṃ 22,48. 321.

Mātāpitā disā pubbā ācariyā I 401 (5). — III 234 (22).

Mātāpitā samaṇabrāhmaṇā ca 11,35. 36.

Mātāpettibharaṃ janturaṃ kule I 202,3. — 22,1786.

Māyā c' esā marīci ca soko rogo c' upaddavo I 288 (18). — II 330 (19). — 21,118. — V 431 (23).

Mālaṇ ca gandhaṇ ca vilepanaṇ ca 22,1390. 1414.

Mālāgirī Himavā yo ca Gijjho 22,880. 916.

Migānaṃ vighāsaṃ anvesaṃ 22,317. 351.

Mitte tass' eva bhajati amitte 12,84. (cfr. 12,78.)

Mutto Campeyyako nāgo 15,233. (cfr. 22,320. 354.)

Mutto tuvaṃ porisādassa hatthā 21,400. 426. 430. (cfr. 16,71. — 21,406.)

Musā tāsāṃ yathā saccaṃ saccaṃ tāsāṃ I 295,9. — 21,329. (cfr. 21,320.)

Moho rajo na ca pana reṇu vuccati I 118,2. (cfr. I 117,30.)

Yakkhā pisācā athavāpi petā 15,331. (cfr. 15,332.)

Yajassu yaññaṃ khāda maṃ porisāda 21,427. 438. (cfr. 420.)

Yato sarāmi attānaṃ yato patto 'smi viññutaṃ 8,20. — 11,117. — 22,302.

Yattha posaṃ na jānanti jātiyā vinayena vā 3,11. — 4,15.

Yattha verī nivasati (nivasati) 1,102. — 7,61.

Yathā andughare puriso ciravuttho N 138. — III 242 (24).

Yathāpi bijaṃ aggismiṃ ḍayhati III 12, (21). — 10,62.

Yathāpi maccho balisaṃ vaṃkaṃ 22,1467. (cfr. 22,1514.)

Yathāpi himavā brahme pabbato Gandhamādana 16,163. (cfr. 22,2376—77.)

Yathā āraññaṃ nāgaṃ poto anveti 19,57. (cfr. 22,1758.)

Yathā nadī ca pantho ca 1,64. — 21,319.

- Yathā pita vā athavāpi mātā 21,473. 474.
 Yathā yācitakaṃ yānaṃ yathā 14,212. — 22,573.
 Yathā ye keci Sambuddhā N 191—93.
 Yathā vārivaho pūro 22,2128. 2305. (cfr. 22,106. 107.)
 Yad esaṃānā vicaranti loke 14,91. (cfr. 14,159.)
 Yadā ca sarasampanno moro 4,154. (cfr. 4,156.)
 Yadā dakkhisi naccante kumāre 22,1766. 1767.
 Yadā dakkhisi mātāṅgaṃ kuṇjaraṃ 22,1768. 1769.
 Yadā dakkhisi hemante pupphite 22,1779. 1781.
 Yadā parābhavo hoti poso 2,28. — 7,26. — 15,119. — 21,23.
 Yadā morīhi parikiṇṇaṃ 22,1776—78.
 Yadā hemantike māse 22,1780. 1782.
 Yadi kira yajitvā puttehi 22,627. 628.
 Yadi te suto Puṇṇako nāma yakkho 22,1350. 1433.
 Yadi sakuṇi maṃsaṃ icchasi 22,655—62.
 Yaṃ āhu devesu Sujampatīti 15,55. — 17,52.
 Yaṃ etā upasevanti chandasā 3,36. 39. — 15,290. — 21,347.
 Yaṃ kiñc' atthi kataṃ puṇṇaṃ 22,383. 386. 2442.
 Yaṃ kiñci ratanaṃ atthi 21,183. (cfr. 22,747.)
 Yan taṃ Kaṇhājinā voca 22,2347. (cfr. 22,2199.)
 Yaṃ tv-eva jaṇṇā sadiso mamaṃ ti 2,22. (cfr. 22,1518.)
 Yaṃ nissitā jagatiruhaṃ vihaṃgamā 1,35. — 9,56.
 Yan nu gijjho yojanasataṃ kuṇapāni 2,27. — 7,25.
 Yaṃ yaṃ hi rāja bhajati 15,160. — 22,1047.
 Yaṃ hi kayirā taṃ hi vade 4,78. — 5,71. — 6,31.
 Yasmiṃ mano nivisati 1,67. (cfr. 13,34.)
 Yass' ete caturo dhammā 1,56. — 2,146. — V 122 (20). (cfr. 1,57.)
 Yassa kāyena vācāya manasā 4,187. — 9,82.
 Yassa pubbe anikāni 22,1794—95. (cfr. 1792—93.)
 Yassa pubbe dhajaggāni 22,1792—93. (cfr. 1794—95.)
 Yassa ratyā vivasane 22,101. (cfr. 19,124 etc.)
 Yassa rukkhassa chāyāya nisīdeyya 14,196. — 18,153. — 22,10.

Yassā hi dhammaṃ puriso (manujo) vijaññā 21,467. — VI 375,19.

Yā te sā bhariyā anariyarūpā 10,75. 76.

Yā daḷiddi daḷidassa aḍḍhā 4,80. — 22,1876.

Yādisaṃ kurute mittam 15,161. — 22,1048.

Yānanāvā ca me hotha acalā 22,2144. 2146.

Yāni karoti puriso tāni attani passati 2,143. — 5,15.

Yāvatā candimasuriyā pariharanti I 132 (1). — 3,22.

Yāvanto purissass' atthaṃ guyhaṃ 16,240. — VI 388,27.

Yuvā ca daharo cāsi pathamuppattito susu 22,95. (cfr. 5,120.)

Yuvā care brahmacariyaṃ 22,96. 97.

Y' assu pubbe hatthivaradhuragate 22,651. (cfr. 22,652—54.)

Ye kec' ime maccharino kadariyā 21,207. — 22,447.

Ye khattiyā ye idha bhūmipālā 21,451. 452.

Ye na (ca) kāhanti ovādaṃ 2,87. 88.

Ye jīvalokasmiṃ asādhukammīno 22,466. 487.

Ye jīvalokasmiṃ supāpadhammīno 22,450. 459.

Ye brāhmaṇā vedagū sabbadhamme 2,18. 18^b.

Ye maṃ pure paccudenti araṇṇā 22,2236. (cfr. 7,105.)

Ye vuddhā ye ca daharā 22,1827. 2325.

Yena saccen' ayaṃ Sāmo 22,377—82. 385. (cfr. 729.)

Yena sattū bilaṅgā ca I 424,20. — VI 365,21.

Yesam pubbe khandhesu 22,719—20.

Yesam rāgo ca doso ca avijjā ca virājitā 7,139. — 15,23.

Yesam vo ediso dhammo adhammo 3,63. 90.

Yo atthakāmassa hitānukampino 1,40. 41. 42. — 6,16.

Yo alīnena cittena 1,54. (cfr. 1,55.)

Yo icche puriso hotum jātijātim punappunam 22,1076. 1077.

Yo kopaneyye na karoti kopam IV 14,24. — VI 257,21.

Yo ca { 'dha } uppatitam attham 4,163. 164. — 6,62. 63. — 8,25.

26. — 10,96. 97.

Yo ca etāni ṭhānāni 12,48. (cfr. 12,64. — 16,176.)

Yo ca yācanajīvāno kāle 7,56. 57.

- 'Yo ca rājā addhammattho 18,180. (cfr. 19,103.)
 Yo ca vantakāsāv' assa sīlesu 2,141. — 16,123.
 Yo cajetha mahārāja bhattāraṃ 22,1628. 1629.
 Yo taṃ (te) vissāsaya tāta vissāsaṃ ca 4,186. — 9,81.
 Yo te (me) kato saṅgaro brāhmaṇena 21,404. 405. (cfr. 16,69.
 70. — 21,398. 420.)
 Yo disvā bhikkhuṃ caraṇūpapannaṃ 6,112. 113.
 Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ 1,101. — 2,133.
 Yo pahatṭhena cittena 1,55. (cfr. 1,54.)
 Yo pubbe katakalyāṇo 1,89. — 7,102-3. (cfr. 4,8.)
 Yo maṃ pure pacçudeti araṇṇe 7,105. (cfr. 22,2236.)
 Yo mātaraṃ pitaraṃ vā 10,72-73. (cfr. 22,398-99.)
 Yo m' issaro tattha ahosi rājā 22,1399. 1423.
 Yo yācataṃ gatī āsi savantīnaṃ 22,1990. 2340.
 Yo yācataṃ patiṭṭhāsi bhūtānaṃ 22,1989. 2339.
 Yo ve dassan ti vatvāna 15,62. 63.

- Raṇṇo 'haṃ pahito dūto 16,145. 149. 153. 171.
 Ratṭhe vilumpamānamhi 19,17. — 22,247.
 Rattimhi corā khādanti 16,319. 324. 328. 333. 338.
 Ramassu bhikkhācariyāya putta 15,216. (cfr. 17,84.)
 Rāgo rajo na ca pana reṇu vuccati I 117,30. (cfr. I 118,2.)
 Rājaputtī ca no mātā rājaputto ca no pitā 22,2227. 2350. (cfr. 2349.)
 Rājā apucchi (avoca) Vidhūraṃ 7,128. — 14,222.
 Rājāhaṃ asmi Kāsīnaṃ 22,294. 334.
 Rājā ca pabbajjam arocayittha 15,314-16.
 Rājā ca paṭhaviṃ sabbhaṃ sasamuddaṃ 21,340. (cfr. 12,29.)
 Rājā pasayha paṭhaviṃ vijetvā 12,29. (cfr. 21,340.)
 Rājā me so dijo mitto (dijāmitta) sakhā 15,123. — 21,21. (cfr.
 21,104.)

Rājā sabba-Videhānam adā dānam 22,412. (cfr. 22,431.)
 Rūpe ca sadde ca atho rase ca N 283. — VI 220,13.
 Roditena have brahme 5,114. (cfr. 7,110.)

Lakkhī vata me udapādi ajja 6,114. — 14,16.
 Laṅghī samuddam pakkhandi 10,4. (cfr. 1,103. — 5,98.)
 Laddho piṇḍo na piṇeti 6,132. (cfr. 10,125.)
 Lāpūni sīdanti silā plavanti I 336,14. — 1,76.
 Lābhā vata me anapparūpā VI 355,10. (cfr. 22,1626.)
 Lābho alābho ayaso yaso ca 4,114. — IV 129 (2).

Vaṇṇārohena jātiyā balā 5,60. 61.
 Vandāmi taṃ kuṇjara 5,39. (cfr. 5,40.)
 Vayhāhi pariyāyitvā sivikāya rathena ca 22,1802. 1886. (cfr. 1913.)
 Varaṇ ce me ado Sakka 10,14. 21. 23. — 13,86. 88. 90. 94. 98. 101.
 — 17,139. — 22,1689. 2323.
 Vāti gandho timirānam 5,55. (cfr. 4,105.)
 Vāti cāyam tato gandho 4,105. (cfr. 5,55.)
 Vāpitaṃ ropitaṃ dhaññaṃ N 43. — I 10 (28).
 Vāyameth' eva puriso 1,51. 120. — 13,136. 137. — 22,136. 137.
 Vicittavatthābharanā āmuttamaṇikuṇḍalā 14,188. — 22,1068.
 Vicinanto tadā dakkhiṃ N 126. 131. 136. 141. 146. 151. 156.
 161. 166. 171.
 Vittī hi maṃ vindati sūta disvā 22,494. 498. 505. 511. 519. 528.
 537. 544. 551. 559. 561. (cfr. 22,442 etc.)
 Viditāni te mahārāja āvāsaṃ pāpakamminā 22,492. 554.
 Vidhura vasamānassa gahaṭṭhassa 22,1242. (cfr. 1249.)
 Vitbhantacittā kupitindriyāsi 7,46. (cfr. 15,222.)
 Virate methunā dhammā 14,223. 229. 233. 237. 241. 246. 250. 254.
 258. 262. 266.

Vivādamanto dutiyo, ken' eko 22,279. 287.

Vivicca bhāseyya divā rahassaṃ 16,241. — VI 388,29.

Vividhāni pupphajātāni asmiṃ upari pabbate 22,2174. 2194. 2270.

Vividhāni phalajātāni asmiṃ upari pabbate 22,2175. 2195. 2271.

Visatiṃ c' eva vassāni tahiṃ rajjam akārayiṃ 22,35. 60.

Vehāsayaṃ agamā bhūripaṇṇo 15,14. (cfr. 16,35. — 17,51.)

Vyākāsi Āyuro (Pukkuso) paṇhaṃ 7,41. 43.

Sa Puṇṇako Kurunaṃ kattusetṭhaṃ 22,1358. 1376. 1432. 1435.

Sa rājā isinā satto antalikkhecaro 8,58. (cfr. 19,98.)

Sa rājā paridevesi bahuṃ 22,323. 331.

Sa vītarāgo pavineyya dosaṃ 17,84. (cfr. 15,216.)

Saṃvāsena have Sakka 5,112. — 7,108.

Sakid eva Sutasoma sabbhi hotu 21,407. 441.

Sakuṇī hataputtā na suññaṃ 22,821. 822. 1808. 1809. 1810. (cfr. 22,823. 1811 etc.)

Sakko 'ham asmi devindo 15,72. — 22,2322.

Sakko pi paṭinandittha 14,207. — 22,571.

Saṃkappam etaṃ paṭiladdha pāpaṃ 10,69^a. (cfr. 17,76.)

Saṃketh' eva amittasmiṃ 2,30. — 16,252.

Saṃkeyya saṃkitabbāni rakkheyya 4,44. — 7,127.

Saṃgākako sakhilo saṇhavāco 6,53. — 11,50. (cfr. 17,78.)

Sace gacchasi Pañcālaṃ khippaṃ 22,1469. 1516.

Sace pi (hi) vāto girim āvaheyya 15,235. — 21,402.

Sace maṃ vitanitvāna vedhayissasi 22,1606—9.

Sace māṃsaṃ ca pātabbaṃ sūle 22,1602—5.

Sace me dāsaṃ dāsiṃ vā 22,1967. 1973.

Sace ue hatthe [ca] pāde ca 22,1598—1601.

Sace vo vuyhamānānaṃ satannaṃ V 75,2. — 22,1646.

Sace hi dhānakāmo si 22,801. 804.

Sace hi saccaṃ bhaṇasi 8,47. 49. 51. 53. 55. 57.

Sace hi so issaro sabbaloke 22,900—2.

Saccam kir' evam āhamsu narā ekacciyā idha 1,72. — 13,123.

22,2189. (cfr. 6,78.)

Saccam kira tvaṃ api bhūripaṇṇo IV 72,15. — VI 372,1.

Saccam te paṭijānāmi 20,71. 74.

Satthi assasahassāni 19,46. (cfr. 22,170. 1834.)

Satthi nāgasahassāni 19,43. (cfr. 22,168. 1832.)

Satthi rathasahassāni 19,49. (cfr. 22,172. 1836.)

Satta assasate datvā 22,1834. (cfr. 19,46. — 22,170.)

Satta no māse vasatam araṇṇe 22,2123. 2300. (cfr. 22,1985.)

Satta rathasate datvā 22,1836. (cfr. 22,172. 176. 178. — 19,49.)

Satta hatthisate datvā 22,1832. (cfr. 22,168. — 19,43.)

Satthā ca me hosi sakhā ca me si 21,469. (cfr. 21,470.)

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Ajjuna-vatthu V 119 (15).

Aṭṭhakathā II 299 note ²⁴.

Aḍḍhakāsī, gaṇikā V 447 (23). (cfr. Vin. II 277).

Aṇimaṇḍavya (Āṇimaṇḍavya).

atitavatthu I 136,13. 375,2. 473,4. — II 212,14. 234,26.
333,27. 429,18. etc.

Anāthapiṇḍika, (cfr. Mahānāthapiṇḍika.)

Anūpiya, nagaraṃ (Mallaraṭṭhe). (cfr. Dhp. p. 139. Vin. II
p. 180).

abhimāra-payojana, (cfr. III 97,14 (v. l.). Sumaṅgalavilāsini
I 152,6. 154,11.)

Amarādevī-paṇha, v. l. B Channapatha-paṇha. (cfr. VI 366,6).

Ayojjhana-nagara, read: Ayojjha- (o: Ayojjhā).

Arindama, Kāsirājā (cfr. V 352,15*).

Alāta, (cfr. Piṅgala).

Alīnasattu, (cfr. Kampilla).

Avāriya-pitā (v. l. Āvāriya-).

Avīci, (cfr. Mahā-avīci).

Assaka², (cfr. Aruṇarājā).

Ājañña-jātaka I 181—82.

Ānimaṇḍavya, see Animaṇḍavya.

Āditta-jātaka = Sucira-jāt. IV 360,24. = Sovīra-jāt. IV 401,12.

Ālāra, sdd: V 175,31*. — Videhaputto V 166*,4. 16. Vedehaputto V 167 (23).

Āvāriya, see: Avāriya.

Inda, sa-Inda-devā V 223,28*. — sabbe Indakā devā V 276 (24).

— sa-Indakā IV 356,17. — VI 104,5.

isigili, read: Isigili.

Isisiṅga, (tāpaso).

Utta-thera, (cfr. Datta, Mantidatta).

Uttarāpathaka (adj.), II 31,1*.

Udaya-jataka, read: -jātaka.

Upacara, v. l. B Upavara, Uparivara.

Uprimaṇḍalaka, read: Uparimaṇḍalaka.

Ubbarī, devī Cūḷani-Brahmadattassa (= Nandā) VI 473*,6. 18. 475,19*. (ubbarī = orodho VI 473 (11).)

Ussada-nirayā soḷasa III 473 (11).

Ekarāja-jātaka, cfr. Cariyā-piṭ. 351, read: III 13 v. 3.

Kakaṇṭaka-jātaka, = Kakaṇṭaka-paṇho, Mahāummagga-jātaka VI 347,6.

Kaccāyana² VI 327,17*, read: 323,17*.

Kammāsadamma, (cfr. Mahā-Kammāsadamma).

Kalyāṇi IV 422^{bis} 11 (read: kalyāṇi (?), cfr. V 124,23*).

Kāpilānī I 289,15.

Kāmāvacara-devā N 47,24.

Kāḷudāyin, (cfr. Udāyin).

Kuṇāla V 428 (31) (cfr. Garuḷa).

Kūṭāgārasālā I 504,6. — II 392,13.

Komārabhacca, to be inserted after Komāyaputta-jātaka.

Kolita V 151,30.

Kosambakā, (cfr. III 486,9).

Kosiya-jātaka c) (cfr. Jāt. (535)).

Khaṇḍahāla-jātaka, (= Candakumāra-jāt. Cod. B).

khantivādi-tāpaso VI 257 (26).

Gaṇgeyya (adj.) II 151*,26. 27. 152,1*.

Gaṇgeyya, nāgarājā III 362 (10).

Gotama, isi (= Aṅgīraso G.) V 267,6*. (cfr. Aṅgīrasa).

Gotama, brāhmaṇo (?) IV 371,11*.

Gotama Buddha, add: (Gotamo, Gotamo Buddhō, Samaṇo

Gotamo) II 262,11. 13. V 334,4. 7. 14—16. — Mahā-Gotama-

Sammāsambuddho II 434,2. — Gotama-sāvaka II 417,13. —

dele: IV 371,11*. V 144,1*. 267,6*.

Candakumāra-jātaka, see: Khaṇḍahāla-jāt.

Calākā, see: Talatā-devī.

Cittalatāvana N 52,19.

Cittasambhūta-jātaka, see: Citta-.

Cullatuṇḍila, (cfr. Tuṇḍila).

Cūḷajanaka-jātaka, (cfr. Mahā-janaka).

Cūḷani-Brahmadatta, (cfr. Pañcāla).

Cūḷabodhi-tāpasa, (cfr. Bodhi-kumāra).

Cūlasubhaddā, dhītā Anāthapiṇḍikassa.

Channapatha-paṇha, (= Amarādevī-paṇha I 424,21. Cod. B).

Takkāriya-jātaka II 175,19 (Mahā-Takkāri-jāt.).

Talatā-devī, (v. l. B Calākā).

Tāvātimsā devā VI 105,5 read: VI 104,5. add: IV 356,17.

Tidasā V 20,17*. 390,22*.

Tidiva IV 450,10*. — V 14,20*. 15 (3).

Tiracchāna-yoni I 168 (17).

Duṭṭhakumāra¹ (cfr. I 506,24*).

dussasahassapaṭilābha-, read: (cfr. sāṭakasahassap-).

Devadattassa vadhāya parisakkanam, add: IV 444.7. — °assa

Sugatālayo II 162,8 read: 162,13.

devorahanam read: devorohanam.

Dhammaddhaja, (= Bodhisatto).

Dhūmakāri, (cfr. Vāsetṭha).

Nandavatī, (dhītā Bodhisattassa) I 475,20*. (Cod. B).

Nāgadīpa III 118,5* read: 188,5*.

paccuppanna-vatthu I 136,12. 480,13. 484,12. 487,4. 495,18.

— II 64,21*. 212,13. 234,26. 359,4. 382,3. 410,1. 429,18.

440,6. 443,3. — III 8,17. 13,11. 115,11. 232,21. 238,3.

314,17. 317,5. 341,21. 351,24. — IV 1,4. 45,2*. 90,2. etc.

paccekabuddho V 245,15* read: 249,15*.

Paṇḍukambalasilāsana III 53,9*.

Pāli, add: Pālinayena IV 338 (16). — V 258,17*. Ekanipāta-
pāli I 345 (15).

Purindada V 260*,5. 7.

Bahubhāṇi-jātaka, (= Kaccapa-jāt. (215)) II 178². (cfr.
Dhp. p. 419).

Belatṭhiputta, see: Sañjaya.

Bodhisatta, p. 105 l. 7 add: Bhaggavo, paribbājako (408).

Brahman, sa-Brahmakā (devā) V 223,28*.

Mahosadha-jātaka, (= Mahā-ummagga-jāt. Cod. B).

Mahāsutasoma-jātaka, = Sutasoma-jāt. V 460,15*. (Cod. B).

Mūgapakkha-jātaka N 46,25. (= Cariyā-piṭaka III 6, v. 18.)

Vidhurapaṇḍita-jātaka, = Puṇṇaka-jātaka IV 14,24. 182,19*.

Vīmaṃsanakhaṇḍa, Mūgapakkha-jātaka VI 9,24. (Cod. B).

Sabbasamhāraka-paṇha (cfr. VI 336 (16).)

Sammodamāna-jātaka dele: V 97,9.

Sutasoma-jātaka, see: Mahāsutasoma-jāt.

Sundarinandā, (dhītā Bodhisattassa) I 475,20*. (Cod. B).

Hemavataka IV 374,4.

